A KEY

TO THE

CHRONOLOGY OF THE HINDUS;

IN

A SERIES OF LETTERS

IN WHICH

AN ATTEMPT IS MADE TO FACILITATE THE PROGRESS OF CHRISTIANITY IN HINDOSTAN,

BY PROVING

THAT THE PROTRACTED NUMBERS OF

All Oriental Nations

WHEN REDUCED

AGREE WITH THE DATES GIVEN IN THE

Hebrew Text of the Bible.

IN TWO VOLUMES.

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LETTER V.

My Dear Sir,

You will, perhaps, think that I have dwelt too long on the Chaldean history. But if it can be proved, that the early rulers of that country were the descendants of Cush the son of Ham; then must all the rulers hitherto recorded of the different nations be so likewise: for it is on the authority of the new system of ancient mythology, that the writers on Hindu chronology have ventured to pronounce the Indian system replete with absurdities. They proceed from chronology to history, and from history to religion; denying to the Hindus even the knowledge of a God, when the epithet under which he is worshipped becomes discordant to their humour. One author asserts that "Brahma was either Noah, or a visionary being:" another, "that Rama-Swamy," (the Eternal Spirit Narayana in an incarnate form) "was no other than Semiramis," a libidinous queen of Assyria: "for the word," say they, "was doubtless originally written Sami-Rama, which, through igno-

rance, has been inverted, and at length written Rama-Swamy." Again, "Brahma was Cush the son of Ham; Brahma being derived from Bar-Achmanes, contracted Brachmen, and afterwards Brahmen."

Shall man presume to fix the mode by which Omnipotence shall be adored? shall he confine that adoration to one name, and dare blaspheme his Maker under every other? what must an Hindu, who worships the great First Cause, the Eternal Spirit, the Saviour of the world, as "the God with many a name," think of those, who denythe divine essence of the Eternal, because adored under the name of Brahm, or Rama-Swamy, that great First Cause described in the Manæva-Sastra as follows? "that which is the invisible cause, eternal, self-existing, but unperceived, becoming masculine from neuter: he, who is celebrated among all creatures by the name of Brahm."

In the Bhagavat the Deity thus describes his own essence. "Even I was, even at first, not any other thing: *that* which exists unperceived supreme: afterwards *I am* that which *is*, and he that must remain, *am I*."

Compare these with the Hebrew account. When the prophet enquires of the Deity by what name he shall proclaim him, he answers, "I *am* that I *am*, thou shalt say unto the children of Israel,

I *am* hath sent me."* Again, "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by the name Jehovah was I not known to them."† Again, "I am the Lord, the first and with the last; I am he."‡ Again, "I am the first and I am the last, and besides me there is no God."§ I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."‖ The extracts from the Sastra and Bhagavat are literal. How can we find a difference between the Alpha and Omega of St. John, and the first and last of the Brahmans? Is the great God of all less worthy of adoration, because divine goodness induced his appearance to every nation by the name most congenial to their language? or because divine wisdom thought it expedient to appear to one nation as God Almighty; to another as Jehovah; and to a third as Brahm? *I am*, or *O M*, the Hindu believes to be adored in a thousand worlds, and by a myriad of names. Let Europeans benefit therefrom, and be cautious how they enforce a doctrine, which must be considered as profane by every Hindu, and should have been so considered by those Christians, who have of late years, under the plea of investigating Hindu chronology, theo-

* Exod. iii. 14. † Exod. vi. 3. ‡ Isai. xli. 4.
§ Isai. xliv. 6. ‖ Rev. i. 8.

logy, and mythology, indulged a vein of irony at the expense of truth: who have represented the deity (Brahm) as Cush, the grandson of Noah; the first-created, named by the Chaldeans and Egyptians Protogenes, and Oannes, as Noah; the Orphic egg of Proclus as the ark, and divine love, as the waiting-woman of Cleopatra.

That the idea of the Oannes and Sisuthrus being the same, and the supposition that they represent Noah, is borrowed from Bishop Stillingfleet, is certain. But Stillingfleet wrote near an hundred and fifty years ago, and died long before we had any certain knowledge of Hindu chronology; and therefore might easily pass into an error, which would be less excusable at the present time.

No one who reads the Cosmogony of the Hindus, as detailed in the Institutes of Menu, can believe that either Brahm (the eternal), Brahma (the creative attribute), or Menu (the first-created), was intended to represent Cush (the grandson of Noah).

"He, whom alone the mind can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even he, the soul of all beings; whom no being can comprehend, shone forth in person."

"He, having willed to produce various beings from his own divine substance, first, with a thought,

created the waters, and placed in them a productive seed."

"That egg became a seed, bright as gold; blazing like the luminary with a thousand beams; and in that egg he was born himself, in the form of Brahma, the great Forefather of all spirits."

"The waters are called Nara, or the Spirit of God; 'and the Spirit of God moved upon the face of the waters;'* and since they were his first Ayana, or place of motion; he thence is named Narayana or moving on the waters."

"From that which is the First Cause, not the object of sense, existing every where in substance, not existing to our perception, without beginning or end, was produced the *divine* male, famed in all worlds under the appellation of Brahma."

"In that egg the Great Power sat incarnate, a whole year of the Creator; at the close of which, by his thought alone he caused the egg to divide itself."

"And from the two divisions he framed the heaven above and the earth beneath. In the midst he placed the subtile ether, the eight regions, and the permanent receptacles of waters."

"From the supreme soul he drew forth mind, existing substantially, though unperceived by sense,

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* Gen. i. 2.

immaterial; and before mind or the reasoning power, he produced consciousness, the internal monitor, the ruler."

"And before them both he produced the great principle of the soul, or first expansion of the divine idea; and all vital forms endowed with the three qualities of goodness: passion and darkness and the five perceptions of sense, and the five organs of sensation."*

The resemblance between the above, and the account of the creation, in the first chapter of Genesis, needs no comment to enforce it. The Apostle likewise says, "the worlds were framed by the word of God; so that things which are seen were not made of things which do appear:"† which is precisely the Hindu idea. Our Scripture rejects the metaphor of the egg, which the oriental nations retain. But the Hebrew account equally alludes thereto. They record, that "when the earth was covered with the waters, then the Spirit of God existed itself, that by its incubation, like a bird upon eggs, (for to this the Hebrew word alludes) it might not only separate the parts, but give a particular power thereto; so as to produce those things which God had intended." Again, "God formed the heaven or that part of this world, which

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* Institutes of Menu. † Heb. xi. 3.

we behold above us; and the earth, or that part of this world which we behold below us; for such is the meaning of the two words heaven and earth." This the Hindus describe by the two divisions of the mundane egg; the upper part of which is descriptive of the heavens above, and the lower part the earth beneath. From their cosmogony we learn, first, their early belief in that divine Spirit, which first moved on the waters, and which for more than four thousand eight hundred years has been adored by them, as the Lamb of God, that existed before all worlds, under the epithet of Narayana, the Lord Heri, Cesava or the Eternal: and secondly, their early knowledge of the immortality of the soul. Having described the Deity, the chapter goes on to give a description of all created beings. Passing over the stanzas, we come to the creation of the first *Menu*, whom we have seen asserted by so many authors to be Noah.

"Having divided his own substance, the mighty power became half male, half female, or nature, active and passive; and from that female he produced Viraj."

"Know me,* O most excellent of Brahmans, to be that person, whom the male power Viraj, having performed austere devotions, produced by himself; me the secondary framer of all this visible world."

* Menu.

The first-created is named by the Hindus Swayambhuva, and by the Phœnicians Protogonus. Sanchoniatho being a professed atheist, could neither admit the existence of a God, nor the divine Spirit that moved on the waters. He therefore forms his cosmogony from the elements. "The principle of the universe was a wind made by air, and a turbulent evening chaos." That this wind falling in love with its own principle, produced a mixture, which was called Desire, or Cupid; from which all things proceeded: that of the wind Calpias, and his wife Baau, were begotten two mortals, called Protogonus and Æon. In the Ποθος of Sanchoniatho, interpreted Desire, or Cupid, is evidently depicted that divine love, which is admitted by all nations to have existed before all worlds; and in Protogonus, the first of created beings, we trace the general father of mankind. But, according to the new system of ancient mythology, not only the Oannes, but Protogonus, Enos, and the God of love, are all represented as different descriptions of the Patnesan, Noah, and the Orphic egg transformed into an ark, for his preservation. For we are informed that "at this season, according to Aristophanes, sable-winged night produced an egg, from whence sprouted up like a blossom Eros, the lovely and desirable, with his glossy golden wings; this

was certainly," says Mr. Bryant, "the egg of Typhon, an emblem of the ark when the rain descended; and it may, I think, be proved from a like piece of mythology in Orpheus concerning Protogonus, the first man upon earth, who was certainly designed to represent the great patriarch."

"I invoke Protogonus the *first* of men; him who was of a two-fold state or nature; who wandered at large under the wide heavens, inclosed in an ovicular machine, who was also depicted with golden wings. The same was the father of the Macaris: (styled heroes, demi-gods and dæmons) the *parent* of *all mankind* who dispelled the mist and darkness, with which every thing had been obscured."* Such is the passage in Orpheus, which this author produces in proof that Protogonus and Eros were equally emblematic of Noah. This account, originating in the Phœnician cosmogony, which produced the first of men from the winds, and denied the existence of divine spirit, blends the attribute of God with that of man, and makes the appearance of this first-created dispel the darkness of chaos, and become the secondary cause of all things. He is represented as of a two-fold nature, or male, or female. And so he was frequently

* Bryant, vol. III. p. 203.

considered by every nation, except the Hindus. The ancient Jewish Rabbis represent Adam as formed with two bodies, male on one side, female on the other; and the Scripture taken literally may be so understood. For we read, that "God created man in his own image, in the image of God created he him, male and female created he them."* In which it is implied that man was created in the plural on the sixth day.† Subsequently, the Lord placed the man, whom he had formed, in the garden of Eden‡ to dress it and to keep it, and brought every living creature before him to see what he would call them. But for Adam there was not found an help meet for him; the Lord therefore caused a deep sleep to fall on him, and from one of his ribs he made woman; § which, according to this reading was not until the eighth day, and consequently two days after he had blessed Adam in the plural. This misconception of the text is alluded to by the Phœnicians; who represent the first of men of a two-fold nature. Whereas, the Hindu scripture confines this two-fold nature to the creative attribute Brahma, who is worshipped under the symbol of the Lingam, in every village throughout Hindostan. No temples are consecrated to Brahma. But as the first divine male, Viraj, he is

* Gen. i. 27.
† Ibid i. 31.
‡ Ibid. ii. 15.
§ Ibid. ii. 18—23.

represented in every temple sacred to Seva; and being supposed to be more than mortal, and less than immortal, as partaking of both, he is represented by the organs of generation only, denoting that he was androgynous: no village so poor but has some small sawmy house sacred to the Lingam, to whom daily prayers are offered. The Babylonians, who expressed this in hieroglyphics, represented the primeval male Viraj, in the form of a man with wings, with one body but two faces, the one of a man the other of a woman, and in its organs male and female. It would be difficult to describe a form more typical of that which they intended to represent. The golden wings denote the divine essence; and the form, and organs being two-fold, indicated that which the Hindus recorded: "the great Spirit, the mighty power, became half male half female:" which they define by nature active and passive; from whence Viraj or the creative attribute, the first male, was produced. The Babylonian hieroglyphics seem equally to have misled the Phœnicians and Jewish Rabbins; who, mistaking this primeval male, Viraj, for the first mortal, the first of men, equally represent Protogonus and Adam, as of a two-fold form or nature. Whereas the first Menu Swayambhuva; or the first-created, to prevent such error, after giving an account of the cosmogony of the world, the crea-

tion of the sun, moon, stars, and all created beings animate and inanimate, says, "Know *me*, O most excellent Brahmans, to be that *person*, whom the male power Viraj," becoming androgynous and "having performed austere devotions, produced by *himself*; me the *secondary* framer of all this visible world."* Both the ancient and modern Hindus, as well as the Egyptians, frequently mistake the primeval male for the first mortal; but not so their sacred books, from which we learn, "that the great Spirit, the almighty power, having willed to make this world, and all that therein is, that the system of nature should be preserved entire, the mundane egg, the egg by dove-like Maya" (or divine delusion) "laid, became pregnant by the Deity, from which all worlds, and all created beings were produced: that the Creator, then becoming active from neuter, formed man in his own image."† Such is the account of the creation of the first of man, whether designated Adam, Alorus, Swayambhuva or Protogonus. Whether these four representations of one person were intended for the patriarch Noah, is the question left for decision. Protogonus was the father of the Macaris, the

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* The great forefather of Spirits, i. e. man, endowed with a living soul, arts, sciences, &c. &c. &c.

† Swayambhuva, the first-created, being the secondary framed of the human race.

demi-gods or dæmons: Adam was the father of the patriarchs, in the race of Seth and Cain, termed by the Egyptians the divinities or demi-gods: Swayambhuva of the divine Menus, and Alorus the sovereign and father of the antediluvian world. But our author tells us that "the golden wings which are given to these personages were undoubtedly taken from the tints of the Iris." That "the very name of Noah was rest, to which Hesiod alludes when he describes the first appearance of Eros." Love "also was produced, the most beautiful of the gods; Love, the soother and softener, who unbends the *wearied limbs*:" by some he is made the "son of Cronus, who produced him at the same time with all the winds which blow." Hesiod makes him posterior to the earth. On the other hand Aristophanes carries his birth as far back as Chaos. All this Mr. Bryant admits, but qualifies it by saying,—"It must be considered that the confusion, which prevailed at the deluge, is often represented as the chaotic state of nature." The turbulent state of the elements, during the deluge, in no wise reconciles the idea of the patriarch Noah, after he had attained his six hundredth year, being typical of the god of love, "the most beautiful of the gods." But in the Egyptian Eros, who is totally unconnected with Protogonus, we trace the Hindu *Nara*, the divine Spirit rightly

called the soother and softener of human woes: the Spirit that moved on the face of the waters, at the creation, and as such was named by the Hindus Narayana, believed by them to be equal and coeval with Brahm* the great ONE, and as such worshipped in the Frimuli, their Trinity: while the Phœnicians, copying from the cosmogony of Thoth, make Eros the son of Cronus, or Time, who produced him before all worlds. But when atheism subsided, they personified the divine Spirit as Cneph, which the Greeks rendered Eros or divine love, and which the Hindus personified as Buddha, the son of Maya, or divine delusion; in whom, whether termed Eros, Phanes, Osiris, Dionusus, or Parasa, we equally trace the Hebrew prophet Enoch, whom the eastern nations supposed to be an incarnation of that divine Spirit. But the rainbow, or bow formed by the rain, has no connection with the Dhan of Narayana. The former, the bow of India is never represented as a martial bow, by the Hindus: while the latter is expressly declared to be such: "the Dhan, which no arm, but that of Omnipotence could *draw*, and with which the enemy of Madhu overcame sin:" in mythology, therefore, the bow of Narayana was the bow of Eros or divine love, subsequently given to

* Brahm denotes the Eternal, Brahma the creative attribute.

Cupid by the Grecians. But Mr. Bryant would persuade us, that it was Iris or the rainbow. "For what the Grecians called Iris, seems to have been called Eiras, by the Egyptians; and was a favourite name with the people. The two female attendants upon Cleopatra who supported her in her last moments, were named Eiras and Charmion, which I should interpret the rainbow and dove; the Greeks out of Eiros formed Eros a god of love, whom they annexed to Venus and called her son: and finding that the bow was his symbol, instead of the Iris, they gave him a martial bow. The attendant on Cloepatra was named Iras: and the servant who was employed by Marcus Antonius to do him the last office, when he wanted to be dispatched, was Eros. Hence I am led to imagine that they were the same name, only represented after the mode of the country masculine or feminine, accordingly as they were applied." Probably this author intended to turn the subject into ridicule. But others, on his authority, have attempted to overthrow the whole Hindu chronology, and even Sir William Jones, who had better information on Hindu matters than perhaps any other European, and was more desirous to do justice to their chronology and theology than any person who went before him, became a proselyte to the new system of ancient mythology, and rested his

whole chronology on the account of Buto (which he renders Budha) given therein. "It is well known," says Mr. Bryant, "that the ark was constructed by a divine commission, in which, when it was completed, God enclosed the patriarch and his family. Hence, it is said, that Typhon made an ark of curious workmanship, that he might dispose of the body of Osiris. All this relates to the Typhonian deity, who enclosed Noah together with his family within the limits of an ark. The patriarch, also, who was thus interested in the event, had the title of Typhonian. The ark by the mythologists was spoken of, as the mother of mankind. The stay in the ark was esteemed a state of *death*, and of regeneration. The passage to life was through *the door* of the ark, which was formed in its *side*. Through this the patriarch made his descent, and at this *point* was the *commencement* of time. This history is *obscurely* alluded to in the account of Typhon. The same mythology, and the same hieroglyphics "he tells us" were carried as far as China and Japan, where they are to be found to this day. The Indians have a person, whom they greatly reverence, and esteem a deity, and whom they call Buto or Budo. This is the same name as Boutos of Egypt, Bottus of Cyrene and Belus of Greece. The account given of him is similar to that of Typhon. For it is said, he did

not come to life in the usual way, but made himself a passage through the side of his mother, which mother is represented as a virgin. This history, though now current among the Indians, is of great antiquity; as we may learn from the account given of this personage by Clemens Alexandrinus. There is a cast of Indians who are disciples of Boutos. This person, upon account of his extraordinary sanctity, they look up to, as a God." The account given by Clemens Alexandrinus is totally unconnected with the Chinese Bu-to, or Foe, said to have forced his way through the side of his mother, who is now for the first time considered as a virgin. For the mother of this Chinese God Foe, was the wife of In-fan-vang, a tributary prince of that country. Yet, on the foregoing authority, the whole Hindu chronology is attempted to be overthrown; the birth of this Chinese sectary being declared the standard, by which all Hindu chronology is to be regulated. But the birth of Foe, is so clearly ascertained to have taken place, on or near the year B. C. 1027, that Sir William Jones acknowledges that he had confounded him, with the first Budha, or Mercury, whom the Goths call Woden; forgetting that in so doing he overset the whole postdiluvian system. For the similitude between Noah and Foe, the Chinese Buty, originated in the former having *descended* from the door which was in the *side* of

the ark, and the latter having forced his way into the world through the *side* of his mother, and therefore, answers much better to Julius Cæsar or Macduff, than to Noah.

Clemens Alexandrinus was treating of the second Hindu Buddha, a character so sacred that he is supposed by the Hindus to be the eternal Spirit in a human form. And, as I have before shewn, he was the prophet Enoch. But, in the Indian Puranas, we must be careful to distinguish between the divine Spirit, and the carnal form, in which it is supposed to have been enclosed; as, likewise, between the pure religion taught by that prophet, and the impure religion at present tolerated; which is so shaded by fable and darkened by idolatry, as to require more than a common share of perseverance to divide the grain from the chaff in which it is enveloped. There are, however, none, I believe, so ignorant, as not to allow, that the redeeming Spirit offered himself as an atonement, and that he will re-appear, at the last day, to judge mankind. That this is an article of their faith, nearly all their Puranas, and sacred songs, evince. The following are given by Sir William Jones:

"Spring to life triumphant Son,
" *Hell's** future dread and heaven's eternal wonder."†

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* *Death's*. † Hymn to Dargu.

"To soften human ills dread *Seva* drank
"The poisonous flood, that stained his azure neck."*

"Oh! haste, oh! seek the God with Lotos eyes:
"The power that stoop'd to soften human woes,
"None e'er implored in vain." ‡

In the giant Taraca we trace Satan personified. And this moral is attached to the fable, that death, the consequence of sin, having been brought into world, by the disobedience of the first-created, so could the life eternal only be procured by the mediation of the Son of the Most High. We may abridge the fable as follows: "Taraca, or Tercku, the prince of the Dityas or fallen spirits, having performed the most austere religious penances before his expulsion from heaven,‡ obtained two promises from the Almighty; first, that, of all created beings, no one should be equally powerful with himself; and, secondly, that he should never be overcome either by mortal, Soor, or Assoor; in consequence of which he became the tyrant of the earth. The whole world became under the influence of Satan, and a general consternation took place even in the paradise of the Gods,§ when

* Hymn to Indru. † Hymn to Lacshmi.

‡ Before his dereliction from virtue.

§ i. e. Benign spirits, the guardians of mankind. Paradise never denotes the residence of the Eternal, but of the prophets after death. On this subject see the tenth chapter of St. John, verse 34. and Psalm lxxii. 6.

it was discovered that, by the promise obtained from the *Most High*, neither Gods nor men had power over the prince of darkness: it was decreed by fate, that none, but the Son of *the suprême God*, should vanquish this enemy of the world." From the foregoing fable long legendary tales have been invented; such as the marriage of Seva, for the purpose of giving birth to this divine Son, who is called Cœma* and a thousand more figurative expressions, rendered absurd by being understood literally: whereas, originally, each denoted the union of some virtue; each name being derived from some peculiar attribute of the Deity. The legend ends by the divine Son overcoming the giant, and rescuing the world from sin and death. This giant in the first Avatar is named Hayagriva, in allusion to his having stolen the Vedas, or introduced a false religion; which has been explained in a former page. In sculpture the prophet Buddha in the Matsya or first Avatar, is depicted as issuing from the mouth of a fish, and as in the act of prophesying. In the second, or Courma Avatar, the same divine Spirit is depicted in the act of foretelling the resurrection, or life eternal, to all those who worship the living God. "Those," says he, "that assist in the great

* Cama or Cœma, divine love.

work, the adoration of the Great One, shall obtain the water of life;" or, "those that lead a new life and are born of the Gayatri (Spirit), shall inherit eternal life." This Avatar, in its pristine purity, is a most sublime history of the prophecies of Enoch, or the promises of God made to man by this prophet. In the sculpture representation, a tortoise is engraved, supporting on his back the pillar as truth, surmounted with the leaves of the flower of the Lotos; on which, as at the creation, Narayana, the Lord Heri, is placed. Round the pillar is entwined the great serpent, representing a cord by which "the pillar is moved as a charming machine," until the immortal liquid is produced; denoting that by truth alone immortality could be procured. The Hindus, as we have seen, believe the first man, the Son of the self-created to have been born immortal, but to have forfeited his claim to immortality by disobedience. It is therefore said, that in consequence of the curse brought on mankind, "every Soor and Assoor was in the greatest consternation; every effort to procure a repeal of the dreadful decree proved abortive; and all considered death eternal as inevitable." When the divine Spirit becoming incarnate in the person of Buddha, the son of Maya, encouraged them to a perseverance in virtue, by an assurance that "he would give vigour to those who co-operated, with

a pure heart, in the great work;" the work of salvation, the search after truth. Thus encouraged, the Soors and Assoors (the two great lines of the Sun, and Moon, described by the Egyptians as divinities and demi-gods) reassume their work, until by the influence of the divine Spirit, the Amrita or water of life (immortality) was obtained. During the churning of the milky ocean, were thrown up the eight* great blessings, symbolical of the prophecies or revelations of Buddha. They are placed in the following order. First, a golden float, in nearly the form of a crescent, but less round at the bottom. This is emblematic of the ark, although frequently mistaken for the Moon. But that planet is considered by the Hindus as a male deity, whereas the float is placed on the head of a beautiful female, with a serene countenance, beaming with mildness; to denote security: and this figure is placed close to Brahma, the creative attribute, and made to co-operate with him, in the great work of deliverance. Surely it was not possible to have devised an hieroglyphic, more descriptive of the deluge, and of the repeopling of the world. The second prophecy relates to revealed religion, or the second birth. The Gayatri,

* Some authors record fourteen, mistaking the eight blessings or prophecies of Buddha, for the Chaturdesaretna, or gems, the fourteen Menus.

or divine mother is represented by a pious female, supported on the Lotos, offering up prayers and thanksgivings to the prophet, as Narayana, in the words of that verse which is considered the most sacred in the whole Veda. "Let us adore the supremacy of that divine sun,* the God-head,† who illuminates all, who re-creates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding aright, in our progress towards his holy seat." This text, which is named the Gayatri, is believed by the Hindus to have been pronounced nearly five thousand years ago. This representation of the Gayatri, or true church is now frequently named in the second Avatar, Sri,‡ or Lacshmi, in mythology the goddess of Fortune. The Gayatri was certainly the greatest good fortune, that could be granted to man; but it never could have been intended to denote wordly treasures. This, like many other texts, has been so ill understood, that many of the natives, when they desire riches, offer up their prayers to Lacshmi, as the wife of Vishnu; for with them every deity has a consort. Whereas the Gayatri, or divine mother, the church, is figura-

* Opposed to the visible luminary.

† Bharges a word consisting of three consonants, derived from Bhato, 'shine,' Ram, 'to delight,' Gam, 'to move.'

‡ This word, in the Sanscrit, denotes 'abundance.'

tively called the wife of Vishnu or Narayana, as the church is called the spouse of Christ. The next, or third prophecy, or blessing, is depicted in sculpture by a pious Brahman, in the act of worshipping I AM, or O M, the Eternal ONE. This figure is evidently intended to represent a portion of the divine Spirit, animating the person of the seventh Avatar, Rama Chandra. I will not attempt to account for the motive, which has induced modern authors to represent an aged male figure with a long beard as the *goddess* of wine; although, as I have no doubt of Rama Chandra being the Bacchus of Grecian mythology, it is very probable that he was subsequently styled the God of Wine. That the term is unconnected with wine, in its usual acceptation, is certain: since all such liquors are, and ever have been, forbidden to the Brahmans. The learned natives of Asia, whether Hindus or Persians, agree in their acceptation of this text: they express without intending it, carnal affections; and, by circulating the cup, intend no material goblet; these expressions being intended to be understood in a spiritual sense only.* And this does not very materially differ from our Scripture, for when the third seal was broken, the Angel charged the Evangelist; saying, "see that

* Vide Sir W. Jones, on the mystical poetry of the Persians and Hindus: and the songs of Juzadeva.

thou hurt not the oil and the *wine*:"* by which we understand the righteous, those that had the seal in their forehead.† Corn and *wine* are likewise used in the Old Testament as types of spiritual blessings, although sometimes the wine, or the cup, denotes the anger of God. It is a typical expression, used both in the prophecies of Isaiah and the Canticles of Solomon.‡ Whether the Hindus borrowed this mode of expressing the fervor of devotion from the Hebrews, or whether, as they believe, it was in use from the beginning of time, is immaterial; since neither could have intended to excite the people to drunkenness. Each nation, in their mystic songs, urged the people to be filled with the Holy Spirit, or divine love: to be drunk, or filled with love of the Deity; § to drink of the fruit of that vine, which our Lord afterwards promised to drink with his disciples in his Father's kingdom. Were these expressions less consonant with those of our Scripture, it appears absurd to suppose, that a people who were in the most unqualified manner forbidden the use of wine, and who, to the present day, scrupulously adhere to this tenet of their religion, should represent one of their most sacred

* Rev. vi. 6. † Ibid. vi. 4.
‡ Vide Canticles, chap. v. and Isaiah, chapters i. and xxiv.
§ Canticles v. i.

characters (an Avatara, or illumination of the Deity) as the God of Wine, in any but a spiritual sense. The oftener I consider the subject, the more I am convinced, that the Hindu Rama, was the Grecian Bacchus. We learn from Plutarch, that Bacchus first brought the worship of the two bulls, Apis and Osiris, from India into Egypt. And we know that this animal is still held sacred to the Deity, in India, and designated Dherma Deva, or the God of Justice; as being symbolical of Parasa Rama, or Osiris. In respect to this personage, the Egyptians differ: some supposing only one Bacchus, others three: those who support the latter opinion, admit that the first of that name was born in India and surnamed the Bearded. The figure, in the Avatar, termed the God of Wine, is described as a sage with a long beard, in the attitude of prayer to the supreme God. And both Sir William Jones, and Mr. Maurice, are of opinion, that the three Ramas are only different descriptions of one person. Bacchus is said to have travelled over the whole world, and to have planted the vine in every country, through which he passed. It is recorded of Brahma that he conquered the whole world, and planted the vine, (taught the true religion), in every country that he conquered. That these were typical expressions, and used in a spiritual sense, we may learn from

our own most sacred books; where the kingdom of heaven is described as the vineyard, and the Messiah as the vine.* And we must recollect, that the Hindus considered that Avatara, which they termed the God of the Vine, as an incarnation of the Deity: although subsequently, in mythology, under the epithet of Bacchus, he was considered as the God of Wine, in the gross and literal sense of the word. In like manner, the Lingam of the Hindus, a symbol sacred to the creative Power, was subsequently, in mythology, as Priapus, represented as the most libidinous of the idol gods.

The fourth prophecy was described by a white horse, with seven heads, which in other writings are termed cherubs or wives of the Deity: denoting that the eye of the Eternal was equally watchful over the other seven parts of the world, over which the Avataras presided as guardian angels, as over that favoured land, in which the prophecy was made.† These four blessings, on their first appearance are figuratively said to have attached themselves to the Dews, or Soors, "keeping always in the race of the Sun." This is worthy of notice: for the four prophecies, or instructions, relative to the

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* Vide Matthew xxi. and John xv.

† Vide note, page 13, and the fable of Nared and the wives of Vishnu, Letter VII.

ark, to the Gayatric or second birth, to the true worship of the Great One, together with the seven candlesticks or churches, which were to enlighten the whole world, are said, in the antediluvian world, to have kept in the solar path, the path of the true believers or race of Seth. Then follows the jewel Cosebouth, the emblem of divine Light, diffused throughout the universe. The glorious gem said to have been constantly placed on the breast of Narayana, for the purpose of enlightening the *whole* world: the gem whose radiance was not only intended to enlighten Vaivaswat in the ark, but all his posterity in the new world, if they would have been enlightened thereby: the jasper and sardine stone of St. John,* who compares the light of Christ thereto. Nevertheless, as the Chaldean verb, from which the window in the ark was taken, denoted to shine or give light, their paraphraser Jonathan, absurdly expounds the command as follows, "Go thou to Phison, and take from thence a precious stone, and place it in the ark to give light to you." This glorious gem, or divine precept, the light of religion, was followed by the tree of plenty, and the Cowkam-deva. The first denoting that the curse pronounced upon the earth at the fall of man, was recalled by the mediation of the

* Rev. iv. 3.

Saviour of the world, and the latter that every earthly good was proffered to those who worshipped the living God: but so little mindful were mankind of this blessing that the divine cow became totally neglected, when the race of Atri succeeded to supreme power, and being reduced to three legs, at the end of the third age, she ascended to the paradise she had left, when Dherma was translated to heaven. These seven blessings were followed by the Dhan, divine bow, which could only be drawn by the Almighty, and which allegorists have personified, as a Soor, named Dhanwantara,* holding a cup, which contained the Amrita, or water of life. But, the Dhan-antara, or the Antara of the Dhan, denotes the time of the prophet: for the symbol in sculpture is that of the martial bow, with which Narayana overcame Maddhu, and restored the Amrita to the Soors, or followers of the living God.

In the third, or Vara, Avatar, the redeeming power is depicted as ascending from hell; whither Herinacheron (another name of Satan), had carried the earth, and whither the divine Spirit pursues him; recovers the earth and returns, as Atlas,† supporting the world on the tusk of a boar, which

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* Vide note, vol. II. p. 35.

† The Babylonians suppose the first Atlas and Enoch to be the same, (Eusebius Præpar. lib. ix. chap. 17).

he restores to the Devatas, and Rishis. This Avatar denotes, that by the fall of man the world became subject to Satan; but, by the mediation of the preserving and redeeming power, it was reclaimed. Such is the abstract of these three Avatars. The Brahmans inform us, that the fish, the tortoise, and the boar, were Maya, or divine delusion; the lord Heri being all in all. These three Avatars, properly understood, contain the history of the three first ages; and these prophecies, and instructions, the Hindus believe to have been made through the great Buddha, the prophet of the Eternal, the Hindu Atlas, by whom the world is figuratively said to have been supported from the fall of man. The account of his birth is beautifully translated by Sir William Jones, in the following lines:

> "Once when the vernal noon
> "Blazed with resistless glare,
> "The Sun's eyes sparkled, and a God was born:
> "He smiled but vanish'd soon:
> "Then groaned the northern air;
> "The clouds in thunder muttering sullen scorn,
> "Deluged the thirsty corn."

From Eusebius we learn that Eupolemus says that Enoch was the true Atlas, the inventor of Astrononomy, that he was instructed by angels, and had a son named Methuselah. This could be

intended for no other than Enoch, the son of Jared; the duration of whose life the Hebrews limit to little more than one third of that allotted to the other patriarchs: and the Hindu Atlas is said to have *vanished soon.* It is remarkable that no nation close the life of this prophet by the usual means, death. The Hebrews say he was translated; the Greeks that he was taken away; the Chaldeans, that he went up to heaven; and the Hindus, that he vanished; adding such was the consternation when this God disappeared, that the air groaned, the clouds muttered in thunder, and the earth was deluged with rain. These expressions forcibly denote the approach of that deluge, which he had foretold; the truth of which prophecy was to be confirmed by the translation of the prophet.

That these Avatars could not possibly allude to Noah, or the new world appears certain. Nevertheless Mr. Maurice, on the authority of the post-diluvian system, introduces explanatory lines, under the print of each Avatar. Under the Matsya Avatar he writes "the first incarnation of Vishnu, in the form of a fish, to recover the sacred books, *lost during the deluge.*" That these sacred books were emblematic of the true religion being lost in idolatry, and the period stated at the four hundred and twentieth year of the world, has been fully proved in a former Letter. These

circumstances, this author might be ignorant of, but he must have known that religion, or the sacred books were lost by the impiety of man, which at length brought on their destruction; whereas if the appearance of this prophet, whom the Indians believe an incarnation of the Deity, was to recover the sacred books *lost during the deluge*, they were lost in consequence of the immediate mandate of God; and his Holy Spirit descended to counteract his own decree. But, which is still more extraordinary, this author copies the whole Avatar as translated by Sir William Jones, given in my first Letter. So that, after prefacing the account by assuring his readers that the incarnation was for the purpose of recovering certain books, lost *during* the *deluge*, he proceeds to give an account of the conversation that passed between the Avatara and Satyavatar, at least 700 years before the deluge took place. In like manner he prefaces the Vara Avatar, by saying, "Vishnu in the form of a boar, to support the earth immersed in the *waters of the deluge*;" and then gives the history thereof, from a Purana that alludes exclusively to the creation.* The real meaning of this Avatar has just now been given. The fable *from which* this author copies is as

* Maurice, vol. I. page 407.

follows: "In the beginning, Chaos alone existed, and utter darkness prevailed over the great expanse of waters, when the divine Spirit who floated thereon, by one glance from his lotos eyes illuminated the whole world. He then assuming the form of a boar, that is, the head of a boar, as the emblem of strength, plunged into the vast world of waters, thereby dividing the sea from the land; and finding a vast and barren stratum of earth at the bottom, he raised it upon his tusk, commanding Brahma the creative power to people it, who produced Swayambhuva and his wife Satarupa, from whom came two distinguished sons and three daughters." This is a very popular tale, and told very many different ways, but never as allusive to the deluge. Mr. Maurice furnishes one account as given by Mr. Halhed, admitting, with some difficulty, that it belonged *more properly* to the *creation*, than to the deluge. Nevertheless he proceeds to write under the print. "Vishnu, in the form of a tortoise, to sustain the earth convulsed by the assaults of dæmons *during the deluge*." This is even more heterogeneous than either of the former. For neither in the sculpture, nor in the Puranas, is the Deity ever represented in the form of a tortoise. The mountain Mandara, or pillar of truth, is supported on the back of a tortoise, as emblematic both of strength and eternity.

But Mr. Maurice, in the Vara Avatar, having followed the legend, instead of the Purana, is obliged to transpose these Avatars; making the Courma the third, instead of the second; the fable of which, according to the common acceptation is as follows. The Soors, children of the Sun, and Assoors, children of the Moon, consult together on the best mode to recover immortality, lost by disobedience (described by the mountain Mandara, or pillar of truth being removed); even the Devatas were unable to replace it. They therefore apply to the gods for assistance; when the preserving Spirit, placing the mountain on the back of a tortoise, and entwining the great serpent Asooka around it, delivers the head of the beast to the Assoors, and the tail to the Soors; directing them to work the pillar, until their wish should be accomplished. But vain was the effort. Mortal strength was inadequate to the task, and they again apply to the Deity, when, by the assistance of Narayana, all that had been forfeited was thrown up. Ananta* or protection, Sri the goddess of abundance, Saradeva the God of the vine, and the white horse Pachisrava with seven heads, the jewel Casebouth or divine light, Pareejat or the tree of plenty; Kamdeva or the cow, from whom all virtue was to be

* Ananta properly signifies 'infinite,' whence the feast of Ananta Vietara in the month Bhadra is sacred to Vishnu.

obtained; and lastly the Dhan, which is here personified as the Dew Dhanwantaree,* holding in his hand a white vessel filled with the immortal liquid, the Amrita. The legend goes on to say that the Assoors claiming *all* these wonderful things, a part of which had spontaneously attached themselves to the Soors, brought on such disturbances that their deadly feuds spread through the world; or as they express it, "The Assoors returning to the work, from overchurning the milky ocean, such deadly poison issued from its bed, that the three regions had been destroyed, had not Seva swallowed the fatal drug to save mankind." This legend Mr. Maurice gives at large, in his history of the Avatars, and tells us that the violent drawing to and fro of the Soors and Assoors, produced such a continual stream of fire, smoke, and wind,

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*Dhanwantari the Hindu Æsculapius was the god of medicine: the medicine of the soul: the latter is said to be the son of Apollo, and a temple was dedicated to him at the mouth of the Tiber, where he was worshipped under the form of a great serpent, and Pausanias, in his Corinthiaca, further mentions a temple sacred to Æsculapius, Apollo, and Hygeia, or health: Buddha, when worshipped as Apollo, is always surrounded by the great snake Ananta; denoting Eternity, to be obtained by faith: Dhanwantari, therefore, symbolically is said to have in his hand a crystal vase, containing the Amrita, or water of life, only to be obtained by "faith, the blessing of good works." It appears that two hieroglyphics have been blended: Dhanwantari denoting immortality, and the Dhan, the Bow, with which Satan was overcome.

that thousands of the inhabitants of the deep were destroyed, that trees and forests were consumed with the birds and beasts that inhabited them, &c. and concludes by saying, "The raging flame, thus spreading destruction on all sides, was at length quenched by a *shower of cloud-borne water*, poured down by the immortal Eendra. And now an heterogeneous stream of the concocted juice of various trees and plants, ran down into the briny flood. *It was from this milk-like stream of juices, produced from these streams*, trees and plants, and a mixture of melted gold, that the Soors obtained their immortality."

Thus, this author, who insists that the Courma Avatar was a descent of the Deity "to sustain the earth convulsed by dæmons *during* the *deluge*," in his account thereof informs us first, that the rains descended by order of Eendra, to *save the world*; and next, that by these rains immortality was procured. Surely he does not mean the deluge that was brought on the earth for the purpose of destroying every living creature, that had offended the Almighty; there is no Hindu fable however extravagant but points to the justice and mercy of God. In this, immortality by revealed religion is offered, equally to the Soors and Assoors. In like manner, in the first Avatar the prophet declares that the flood shall happen; but those *only* who

continue in disobedience shall perish. Whereas this author destroys all mankind by a cloud-borne shower, as the only means by which immortality could be procured. This perversion of the Hindu text is easily traced to a wish to establish the hypothesis on which the new system is founded, by bringing the Avatars forward to the post-diluvian world; thereby establishing Osiris, Dionusus, and Annachus, as different representations of the patriarch Noah. But if we admit them to denote the prophet Enoch, for whom I am convinced they were intended, we meet with no contradictions: one author tells us "that the history of Enoch was not unknown to the Greeks; insomuch that they had a proverb, the things of Enoch or Chanoch, which is the same in the Hebrew, to signify something of the greatest antiquity, or a very great lamentation." Another says "that he foresaw the flood and admonished men to mourning and repentance." A third, "that Enoch lived about three hundred years, and when the people enquired of the oracle, how long he should live, it was returned for answer, that when he died they should all perish; and therefore on his being taken from them they made such lamentations, that to weep for Enoch became a proverb." By which it appears that they interpreted that of the father, which was meant of the son. And so

many unlettered Hindus understand the prophecy to the present day; and supposing the deluge to have immediately followed the death of this Buddha, place it 4827 years ago. Buddha exhorted men to repentance, instructed them in religion, and prophesied of the deluge. Here, from a want of punctuation in the Purana, it appears that the flood followed the disappearance of the prophet. Whereas, as has been already shewn, the seven days marked the year of the deluge A. M. 1656, and the night of Brahma the translation of the prophet; a difference of more than 650 years. And such doubtless was the answer of the oracle. For if, according to the Purana, the truth of the prophecy was to be made manifest by the translation of Buddha, at the end of the first night of Brahma, or 1000 years of 360 days from the creation, the lamentations were equally likely to have taken place: so that on Buddha (Enoch) being taken from them, the lamentations were so great that to weep for the prophet became a proverb. Whereas had the deluge followed the translation of Buddha, there had been no one left to weep: for Noah was not born until sixty years after. We now come to a more material extract, because it is the one on which Mr. Bryant comments, and which forms the basis of the superstructure on which others place the Avatars, at

and after the deluge. We learn from Suidas, that "Nannacus was a person of great antiquity prior to the time of Deucalion" (Noah). "He is said to have been a king, who, foreseeing the approaching deluge, collected every body together and led them to a temple, where he offered up his prayers for them, accompanied with many tears. There is likewise a proverbial expression about the Nannacus which is applied to people of great antiquity." These several authors all admit that when the flood of Deucalion came, the prophecy was fulfilled: which shews that Dionusus, Buddha, Enoch, and Nannacus were the same, and antecedent to Noah, or Deucalion. But Mr. Bryant, in his 3d vol. page 12, tells us, that "Suidas has done great injury to this tradition; that the prophecy had no relation to time, but was made use of in a general calamity, whenever it could with propriety be said, I suffer as *Noah* suffered; or the calamities of *Noah* are renewed in me:" for "it is manifest that Annachus, and Nannacus, and even Inachus, relate to Noachus or Noah; for Noah lived above three hundred years after the flood."

Had the proverbial expression, alluded to a rejoicing, instead of to a lamentation, there might have been a shadow of resemblance between Nannacus and Noah. The first action recorded of this patriarch after the deluge, is raising an altar

to the Lord, and pouring out prayers and thanksgivings for the mercies that had been shewn him, and his family. "For God blessed Noah and his sons, and gave them dominion over all created beings, and established a covenant with him and with his seed for ever."* Under these circumstances, the lamentations *of* Noah would have been impious, and the lamentations *for* him absurd; he being the most favoured of all the sons of man: whereas the lamentations for Enoch were natural. For, which ever way the prophecy was understood, his translation confirmed the dreadful sentence, that when the seven days, 1680 prophetic years, should be completed, all created beings, who had not made their peace with God should be extirpated. And, by extirpation, they probably understood death eternal. For those that disbelieved the divine doctrine taught by the prophet who foretold the flood, could have no hope of the life eternal. Mr. Bryant proceeds to tell us that "Dionusus relates, not to νοος, mens, but to Nuyos, Noah; being a compound of Dios-Nuyos; for so his name was properly expressed. "He seems in the east to have been called Noas, Nousis, Nusus, and Nus,† and by the Greeks his name was com-

* Gen. ix.

† Nous signifies the Deity, Dis or Dios; likewise Prometheus, who was Enoch, so called from leading his votaries to life eternal.

pounded Dionusus." There appears no ground for this inference, as the former words are all of eastern derivation. But, admitting Dionusus to have been derived therefrom, it by no means follows that it was intended for Noah, who is so clearly described, under the epithet of Deucalion, as to admit of no dispute as to the person intended. One author describes him as the descendant of Prometheus, who was the son of Japetus. In mythology, Enoch is not only depicted as Prometheus, from having been the first that explained the immortality of the soul, but is said to be the son of the great Japetus. Noah was lineally descended from Enoch, the son of Jared, and Deucalion from Prometheus, the son of Japetus. The words from which this author supposes Dionusus to be compounded, are very erroneously stated by another,* as titles belonging to the Nile, originating from Nahusha of the third generation, in the lunar race. Of this prince the Hindus relate, that in consequence of a tributary prince of the solar race having slain a Brahman of the race of Atri, he was obliged to retire for a time, to do penance for the crime of Brahmaratya: that during his absence the Assoors (race of Atri) oppressed his subjects, who applied to Nahusha, a prince of that race, for redress. This prince, who was renowned for his

* Wilford.

virtue and justice, went immediately to their relief; and was chosen their ruler during the absence of their prince; on which he assumed the title of Deva Nahusha. From this time he became so proud, and ambitious, as to lose sight of justice and virtue; till, at length, having attempted the chastity of the consort of the absent king, he was transformed into a rock snake. This legend, with the exception of the rock snake, I believe to be very correct. Rhadacant places this prince in the third generation in the race of Cain. He is particularized in the third Veda as an antediluvian, and in the Institutes of Menu, ch. vii. stanza 41, we read "through want of virtuous humility, Vena was utterly ruined, and so was the great king *Nahusa*." This prince Mr. Wilford, following Mr. Bryant, assures us, was no other than the patriarch Noah; and after recapitulating all the Noas, Nouses, Nusus, &c. he informs us that "Deva Nahusha was called, in the popular dialect, Deo Nahush, which is clearly the same with Dionusus." Now, arguing from analogy, if Nahusha was Dionusus, Dionusus could not have been intended for Noah, for it is impossible to believe, that a prince, who was "totally ruined through excess of pride and want of virtuous humility," could have been the one saved in the ark; or that the Apostle, should subsequently have termed him the "eighth person a preacher of

righteousness." Deo Nahush was totally unconnected with either Enoch, or Noah; although I have no doubt but the former was intended by Dionusus, and the latter by Deucalion. How can we possibly make Nahusha the eighth person? According to the 7th table, he appears as the son of Atri or Cain, consequently of the third generation from the creation and according to the postdiluvian system, which this author follows; the fourth from Budha whom he represents as the grandson of Noah; and consequently of the seventh generation after the flood.* And as to the collateral proof that Inachus was Noah, because Eusebius states that there reigned in Egypt Telogonus a prince of foreign extraction, who was the son of Orus the shepherd, and the seventh, in descent from Inachus, it would be difficult to prove therefrom that this prince was the seventh in descent from Noah. Rew, the seventh in that genealogy, was born A. M. 1788, and died 125 years before Inachus left Egypt: who is recorded to have come from that country, in the time of Xerxes, A. M. 2152, to have founded the city of the Argives, and to have reigned over them fifty years. So that no prince from him, in the seventh degree, could, in the common course of nature,

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* Vide Vol. I. p. 141.

have commenced his reign, before A. M. 2300. But, as Nannacus, Annachus, and Inachus, are all names of eastern derivation, and frequently confounded with each other, it is possible that Telogonus might have been the seventh in descent from Nannacus, or Enoch, and as such the contemporary of the second Athothes of upper Egypt, and Apochnus of the Phœnicians; who were each of the seventh generation from Enoch. And any son of a shepherd king would have been considered as a foreigner in upper Egypt: this explanation removes the objection of Scaliger; who asks how Io, could be married to Telogonus, since she was to him in descent as far off as his grandmother's great grandmother; that is, six removes above him?

Every nation of the world has, more or less, some tradition of the deluge, and of the prince who was saved in the ark. All admit that it was foretold by the Deity, although they differ with respect to the form which he assumed for that purpose. Religion will receive no benefit from those who endeavour to refute this belief, by representing the prophet, whom they believe to have foretold it, to be Noah; and by asserting that the patriarch, during his stay in the ark, was left to the mercy of winds and waves. Surely, nothing can be more consonant to reason, as well

as religion, than the Hindu belief, that the same merciful God, who, as they believe, assumed a human form to foretel the deluge, should return in the hour of danger according to his promise, to guard and guide the vessel through the storm. In the translation from the first Purana, given in my first Letter,* it appears that the Deity says to Satyavatar, "I will be with thee, drawing the vessel with *thee* and thy *attendants:*" accordingly he returned in the hour of danger, in the form of a fish, to protect the ark until the danger was passed. The fish, say the Hindus, was Maya. The pious prince was preserved by Narayana, the Lord Heri. Nevertheless, we have seen one author † assert that "these allegorists confound *their* deluge, with that of Noah," and another ‡ contend, that the flood of Yau,§ recorded by the Chinese to have taken place in the Cali year 756, or A. M. 1656, and placed in the history of their kings at the year B. C. 2346: "if it was not altogether a fable, had been misplaced by the Chinese annalists, having no connection with the general deluge." A third ‖ who admits the orientals to have a perfect

* Page 63. † Maurice. ‡ Sir W. Jones.

§ According to Vossius, the prince saved in the ark was named by the Chinese Pu-o-richnus before the deluge.

‖ Bryant.

knowledge of that great event, and to have ascertained the period with precision, perverts equally the Mosaic and Chaldean account of it, to make them correspond with his chimerical hypothesis, that as Osiris was Dionusus, so must Dionusus have been Noah; since the account given by Alexander Polyhistor was wonderfully consonant to that given by Moses, which represents "Noah and his family as *quite shut* up, without any opening during the time of the deluge. Berosus (he adds) would hardly suppose a pilot, where a vessel was totally shut up, and *confessedly* driven at the *will* of the *winds* and *waves*; although a Grecian interpreter might run into the mistake, when he was adapting the history to his own taste." It does not appear from any of the authors who copy from Berosus, that the persons in the ark were either deprived of light or air: or that the ark was driven at the *will* of the *winds* and *waves*. And we learn from the eighth chapter of Genesis, that "God *remembered* Noah, and every living thing, that was with him in the ark." *Remember*, in this sense, can only denote that the Almighty never lost sight of the righteous patriarch, or any thing that was with him. And this providential care not only lasted while the waters continued to flow, but after they subsided. For it was not until the earth was sufficiently dry for their

reception, that God ordered them to quit their temporary abode; which completely refutes the assertion, that "Noah and his family were quite shut up without any opening:" "that he was a prisoner in a torpid state, a state of death," "inclosed in an ark, or covered float, wherein was only one window of a cubit in dimensions. This was of small proportion in respect to the bulk of the machine, which was above five hundred feet in length. It was moreover closed up and fastened; so that the persons therein were consigned to *darkness*, having no light, but what must have been administered to them from lamps and torches." In no part of our Scripture, does it appear that there was *only* one window; that the size of it was *only* one cubit, or that it was so closed up, and fastened, that the patriarch remained without light, during his stay in the ark. The text is as follows, "A window shalt thou make in the ark, and in a cubit shalt thou finish it above, and the door of the ark shalt thou set in the side thereof." The meaning of which appears obvious. The Lord, having previously directed Noah to pitch the ark within and without, so as to render it impervious to the waters, next orders the window, which was intended to admit a portion of light and air, to be so constructed that it might admit both, without any inconvenience

accruing from the impending storm. "In a cubit shalt thou finish it above." This evidently alludes exclusively to height, or that the lower part of the aperture should not be more than one cubit from the top of the vessel. But this aperture might, and most likely did, reach the whole length of the ark. For so far from the patriarch being consigned to utter darkness, that the word, at least the verb, whence it is derived, signifies to give light. The best Hebrew scholars admit, that the *word* used in the 16th verse of the 6th chapter of Genesis, where God commands Noah to make a window in the ark, differs from that used in the 6th verse of the 8th chapter; where Noah *opens* the window of the ark, which *he* had made: and further, that the former *word* is only used that once, in that sense, throughout the whole Hebrew Bible: which evidently proves that it was not a common window. Whatever the form might be, we may be assured, that, which the Almighty appointed, was for the most wise and beneficent purposes; and the dimension or form appears to be of little consequence. The most probable conjecture is, that this aperture ran the whole length of the ark, and was placed immediately under the eaves of that covering, which was made for the preservation of those animals, or birds, which might be placed on the deck. We know not how this

covering was effected, further than that it was not of wood, and consequently did not form a part of the ark. And, as in the time of Usous, who was born about 1200 years before the flood, the invention of making sandals with the leaves of the palmira, and covering them with skins, took place, we may suppose that the same mode was adopted. That a covering existed, we know: for "Noah *removed* the *covering* of the ark, and, behold, the face of the earth was dry:"* which shews that the patriarch had the power of admitting a greater quantity of both air, and light, when the aperture ordered by the Almighty was insufficient for the purpose of either: this we may consider as a signal instance of divine goodness; in so providentially providing against the want of air and light for the first forty days, when it was absolutely impossible for the covering to have been removed; arguing from analogy, we must suppose this covering so shaped, that the water would run from it; and then, the eaves must have projected a considerable distance, so as to prevent the droppings, caused by a continual rain of forty days and forty nights, from injuring the ark, and destroying the animals placed on the deck: thus, from its sloping position, while it admitted both light and

* Gen. viii. 13.

air, it would exclude rain, and prevent the persons within from having any extensive view of the surrounding country. The form, or rather position, of this aperture, made the egress of the raven and the dove easy, but their regress difficult, if not impossible without assistance. And so it is described. For when the dove returned, being unable to enter at the aperture, by which she went out, the patriarch "put forth his hand and took her, and pulled her in unto him."* Mr. Bryant builds an house, instead of a ship, and then complains of having but one small window, and that so closed and fastened, that those within remained in total darkness, "in a state of death, deprived of all light, but such as they obtained from lamps and torches;" this author seems to forget, that Noah saw the tops of the mountains on the two hundred and twenty-sixth day of the flood; which was forty-five days before the first flight of the dove. The fastening, like the window, is imaginary. For we learn from the 7th chapter of Genesis, that "they, that went in, went in male and female of all flesh, as God had commanded them, and the Lord shut them in:" by which can only be understood, that the Lord fastened the *door* of the ark; and had this not been specified,

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* Gen. viii. 9.

as the door was placed in the side of the vessel, and probably near the bottom, for the more easy admission of the larger animals, who were confined between decks, sceptics would have objected, as every other part of the ark was secured by bitumen without, as well as within, that the force of the waters would have penetrated through the crevices of the door. But, unless we suppose that "those that went in" went in at a *window* one cubit in height, we cannot suppose that the Lord "closed up and fastened the window, so that neither light or air could be admitted." Nevertheless, this theory, however wild and extravagant, is not without its admirers, some of whom pretend that it applies to the account transmitted by the Hindus: because they believe that the supreme God, having become incarnate in the person of Parasa Rama, their great prophet, who predicted the deluge to that prince, in whose seed mankind was to be renewed, made use of the following sentence: "In seven days," that is 1680 years of 360 days from the creation, "all created beings that continue in idolatry shall be destroyed by a deluge: then shall a miraculous vessel appear for the preservation of thy house: they shall enter this spacious ark, and continue therein, on one immense ocean, secure from the flood, without *light* except the radiance of the *seven Maha-*

shees:" which Sir William Jones renders seven holy companions, in lieu of seven great saints. These were the Maha-shees, or seven precepts, which issued from the Almighty, through the mouth of his prophet; and which he commands to be taken into the ark, as a light to the postdiluvian world." Thou shalt take with thee all medicinal herbs, every variety of seeds, provisions of all kinds, *the seven great saints*, and of all brute animals by pairs: thus accompanied thou shalt enter the spacious vessel." To elucidate the above, we must define the word Rĕshee; of which the Hindus have four descriptions.

1st, Maha-shees, great saints, or precepts delivered by the Deity, of which they reckon seven.

2d, Rajah-shees, from Rajah, and Reshee, prince and saint.

3d, Deva-shees, or deified saints, one of which is supposed to be still alive.

4th, Ree-shees, devout, holy persons sanctified to the Almighty.

With this elucidation, which will be found in the Geta, the text is clear and comprehensive. Buddha, the Deva-shee supposed to be still alive, orders the Maha-shees, or seven divine precepts, which explained the truth of that divine religion which he had revealed, and on which the Vedas

are formed, to be taken into the ark; since no other *light* would be afforded to the new world. By which every Brahman understands, that no incarnation of the Deity will again take place, until the coming of Narayana, as Calci, or the tenth Avatar, to judge mankind. Yet the most respectable of all Hindu commentators tells us that those saints were not fathers of families*; implying that they were seven *persons*: others, more extravagant, consider the companions, who shone with such radiance, (being seven in number) as the wife of Noah, his three sons, and their wives: and, in a late edition of our Bible, the editor expounds the text of St. Peter, "the eighth person, a preacher of righteousness," as denoting that the patriarch actually *followed* his family, and therefore was the *eighth*, or last person, that entered the ark: while Mr. Bryant supposes them so many lamps and torches. Those who consider the divine light afforded by these holy precepts, or Maha-shees, as lamps and torches, may as well believe that, when St. Matthew recorded the words of his Master, "Let your light so shine before men, that they may see your good works," he directed the people to illuminate their churches: and when Christ said to the Ephesians, "Unless you repent I will remove your candlesticks from

* Sir W. Jones, Vol. IV. p. 23.

Ephesus," that he intended to deprive them of the utensils, which were to hold their lights. The most sacred subjects may be turned into ridicule. The word *light* has been used in the sense in which the Hindus use it, from time immemorial. Jesus pronounced of his disciples, "that they were the *light* of the world;" and St. John, under the symbol of seven candlesticks, describes the seven churches which were to reflect *radiance* on the world. More than a thousand years before the Christian era, Solomon also pronounced, "that the path of the just was as the shining *light* that shineth more and more unto the perfect day." So thought the Psalmist, when he compared the word of God to the "*light* of the morning;" and so thought the Brahman when he pronounced the seven precepts of God a *radiant light*, by which the new world should be enlightened.

The Chaldean account has gone through so many translations, that it comes to us in a more questionable form. But it neither denies the divine light of religion, nor the natural light of the Sun. Berosus informs us, that those records which the Hindus suppose to have been taken into the ark, were buried, by order of the Deity, in a temple belonging to the city of the Sun at Sipora, and recovered after the waters had subsided. And, agreeing with the Hebrews, that the "raven" and

the "dove" are to be understood literally; they proceed to tell us that on the return of these birds, Sisuthrus examined their feet to see whether they were tinged with mud: which evidently proves that there was no want of natural light. We are, nevertheless, told by the commentator, that this account is wonderfully consonant to the one given by Moses; *because* Noah and his family were consigned to darkness, having no light but what was administered by *lamps* and *torches*. The accounts are indeed wonderfully consonant; but for the very opposite reason. The Chaldean accounts, as we receive it, is subject to a material error. Alexander Polyhistor supposes Noah to have been translated to heaven, immediately after the deluge. Probably, this author confounded Deucalion, and Dionusus; and reading that the latter disappeared, so soon as the ark was completely safe (a figurative expression) recorded that the patriarch accompanied the pilot. Whereas Dionusus was the pilot, or rather the divine Spirit that was supposed formerly to have appeared on earth under that name. By the help of Scripture dates, we are enabled to expound many dark passages in oriental history. But even Scripture dates are sometimes ambiguous. In our Bible we read, "that it came to pass in the *six hundred* and first year, in the first month, and first day of

the month, the waters were dried up from the earth, and Noah removed the covering of the ark." Had this been found in an Hindu, or Chaldean record, we should have been told that the history of the deluge commenced with an absurdity so monstrous, as to overset their whole chronology: for Moses scarcely supposed the deluge to have happened in the *sixteen* hundred and fifty-sixth year of the world; since he tells us that the waters were dried up during the six hundred and first, more than a thousand years prior thereto. *We* know that it was the age of Noah, not of the world that was alluded to in the 13th verse of the 8th chapter of Genesis. Why should we expect so much, and grant so little latitude to others? Do we not ascertain the year of the deluge by the genealogy, age, and death, of the patriarchs in the race of Seth? And does not Berosus furnish the same proof, from the reigns of their contemporaries in the race of Cain, beginning with Alorus and reaching to the flood?* We must either give credit to both or neither.

The mention of the birds that went to and fro, during the deluge, evinces that the histories were drawn from the same source. Whether the Chaldeans originally understood those incidents

* Vide Table XXII.

literally, or symbolically we have no means to determine. The Hindus, at least all those with whom I ever conversed on the subject, consider them as typical of the preserving Spirit, that hovered over the ark, during the deluge. For the pious prince remained therein, until commanded by the Deity to descend. The birds, like the fish, were Máyá, or divine delusion. And such, I confess, they have ever appeared to me. For, as seventy-nine days elapsed from the last exit of the dove, to the period when "God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee; bring forth with thee every living thing that is with thee of all flesh, both of fowl and every cattle and of every creeping thing that creepeth on the earth;"* it is evident, the appearance or non-appearance of the dove had no influence in respect either to Noah, or any other living thing, living in the ark. And, as the patriarch had an opportunity of removing the covering at pleasure, there appears no use in the egress and regress of the birds. The raven and the dove were, by the Hindus, held equally sacred, and considered sometimes as the symbol, sometimes as the servant of Narayana: of which the fable of the crow and

* Gen. viii. 17.

the eagle among many others might be produced in proof. This fable is translated, and will be found in vol. XIII. of the Works of Sir William Jones. The following is extracted therefrom. The eagle Gertiur, in after times, having some doubts respecting religion, repaired to the crow Bhushanda for information; who gives him an account of the virtues and prowess of his master, in his incarnate form; and then describes him in his primeval state before he assumed the form of the prophet Ram, the great Buddha. "He is (says Bhushanda or the crow) the Being of beings, one substance in three forms; without quality, without passion; immense, incomprehensible, infinite, indivisible, immutable, incorporeal, irresistible. His operations no mind can conceive; and his will moves all the inhabitants of the universe, as puppets are moved with strings. The pious, whom he loves as a mother loves her only infant, rejoice in his government, and exult in his glory: while the irreligious, who are proud, ignorant, and madly impute to Ram, or the Deity, the consequences of their own stupidity, vainly afflict themselves, and view all objects in false colours." "Adore therefore, and invoke perpetually that invisible Being, who having no shape, is described in the Vedas by a similitude, and compared to a bottomless ocean of innumerable

virtues." Again, Bhushanda, in giving the history of his own life, says, "When Ram was born in Audh,* I repaired early to the place of his birth and attended him with assiduity. He used to laugh when I approached him, and, when I departed, to weep. Sometimes he tried to seize me by the feet, and shed tears if I flew out of his reach. *Can this,* I thought, *Can this be the Ruler of the universe?* Thus was I entangled by his illusion; for Vishnu deludes all creatures for their ultimate advantage. I became sad and pensive. But the divine infant laughed at my distress. One day he ran suddenly to catch me; but seeing his body black, and his feet ruddy, I took my flight aloft with inexpressible agitation. He stretched out his arm; and how high soever I flew, the same arm pursued me at an equal distance. As soon as I reached the heaven of Brahma, I looked back, and still saw behind me the arm of Vishnu." Again, "What being exists but God, who was never seduced by the love of wealth; whom nothing has subdued to wrath, or stimulated by vengeance." The royal Psalmist sayeth, "Such knowledge is too wonderful for me; it is so high, I cannot attain unto it. Whither shall I go from thy Spirit, or

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* It is agreed among all the pundits, that Rama Chandra, the seventh Avatar, and carnal father of Parasa, the great Buddha, was king of Ayodhya, or Audh.

whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me."* The similitude between these two accounts is too obvious to require comment. Each of them was written many centuries before the birth of Christ. The crow having given a circumstantial account of the virtues and happiness of man, in his first state, expatiates on the virtues and grandeur of the Deity in his incarnate form, and the blessings he dispensed during his *short* sojourn on earth. He then foretels the misery of the Cali, or age of sin: concluding with the following words, "Yet even in this debased age, the miserable race of man may be saved by affectionate devotion towards Ram, not appearing in external acts, but glowing in the recesses of the heart. How can sin dwell in him who listens to the story, and pours forth the praises of the Deity? No happiness can equal that of the pure devotion of his adorers." Is it possible to mistake the Deity, thus described, for either Noah, or Rama the son of Cush? Nevertheless, the translator of this sacred fable, tells us that "the Hindus have several very fine stories of Rama,"

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* Psalm cxxxix. 8.

and that he is sure that "an accurate comparison between the Dionysiaca of Nonnus, and the Ramayan of Valmic, would prove Dionusus and Rama to have been the same persons: and he inclines to think that he was *Rama* the son of *Cush*." That Dionusus and Rama are the same, I never had a doubt: and that the latter was intended for Enoch, I am as much convinced, as I can be of any historic fact that does not come immediately within my own knowledge. Their age was the same; and the period, when they are said to have been translated, differs in one year only.

The dove, by almost every nation, has been considered as emblematic of the divine Spirit. In all oriental hieroglyphics, she is represented as hovering over the mundane egg, the egg that was produced at the creation, by dove-like Máyá, or divine love, in the form of a dove: it is spoken of as existing before all worlds, before Brahma, the creative attribute, and consequently, before all created beings. That it alluded exclusively to Noah, was a discovery reserved for the *age* of *reason*. The belief of the Brahmans on this subject is given in an Ode to Bhavana, translated by Sir William Jones, which contains a beautiful account of the creation.

"When time was drown'd in sacred sleep,
"And raven darkness brooded o'er the deep,
"Reposing on primeval pillows
"Of tossing billows,
"The form of animated nature lay;
"Till o'er the wild abyss, where *love*
"Sat like a nestling *dove*,
"From heaven's dun concave shot a golden ray.
"Still brighter and more bright it streamed;
"Then, like a thousand suns, resistless gleamed;
"While on the placid waters blooming,
"The sky perfuming,
"An opening *Lotos* rose, and smiling spread
"His azure skirts and vase of gold:
"While o'er his foliage roll'd
"Drops that impearl Bhavana's orient bed."

Whether the raven and the dove were considered literally or symbolically, is in itself a matter of very little consequence. Ninety persons out of an hundred never consider the subject; and of that portion probably nine-tenths never took the trouble of calculating the number of days that intervened between the last flight of the dove, and the descent of Noah, with the animal creation, from the ark. But it becomes of some importance, since the inferences drawn therefrom, militate equally against the Hebrew, and Hindu belief. We are told, "that the patriarch Noah was the

first typified under this emblem, and that we may plainly perceive that the egg, with a dove over it, was doubtless an emblem of the ark, whence proceeded that *benign* person, a preacher of righteousness:" in fine, "that the dove exclusively alludes to the deluge, and, as returning with the olive-branch, that it was looked upon as a messenger of the Deity, and as such held sacred. But the raven, which disappointed the hopes placed in him, by *never* returning, was held in a different light; and was, for the most part esteemed, a bird of ill omen."* This was not until the six hundred and first year of Noah's life in the first month, and in the third day of that month: now this was the three hundred and ninth day of the flood: whereas, the dove, according to the Mosaic account, when she found that the waters were abated, "returned not again unto him (Noah) any more:" the last time the dove went forth from the ark, was on the two hundred and eighty-fifth day of the flood; just twenty-four days before the *waters* were dried up, and eighty days before the earth was dry, and fit for the reception of those animals that were confined in the ark. If, therefore, we consider these flights, as real flights, instead of symbolical representations, and "the

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* Bryant.

dove as exclusively alluding to the deluge," then was the dove the bird of ill omen, "having *disappointed* the hopes reposed in her;" and the raven, which remained at *least* twenty-four days longer with the patriarch, became "the messenger of the Deity." So that if "the orphic egg was doubtless an emblem of the ark," the Egyptians "must have been ignorant indeed," not to have directed their sculptor to place a raven instead of a dove over it. For it is not very material whether "Noah opened the window of the ark, which he had made," at the expiration of forty days from the last ebbing of the waters, or of forty days from the commencement of the deluge, when the rains ceased to descend. Supposing the former to have been the time, which appears the true meaning, that is, when the patriarch first saw the tops of the mountains, then it occurred on the hundred and sixty-fourth day of the flood, leaving an hundred and forty-five days for the going forth and returning of the raven; who is said by the most ancient Hebrew authors to have "spent his time in going forth, and returning, and after numerous flights, as still returning to the ark:" whereas the dove, whose first egress was not until the two hundred and seventy-first day of the flood, totally deserted the ark fourteen days after; or on the two hundred and eighty-fifth

day. This was two weeks before the waters were dried up, and eleven weeks before the Almighty permitted any other living thing to absent itself from the place of safety which he had appropriated to them. Consequently, whether the flights of the raven occupied an hundred and thirty-five, or two hundred and sixty-nine days, it is very evident, if we follow the Hebrew account, so far from that bird having disappointed "the hopes reposed in him, by never returning," that during the whole, at least the greater part of the year, he was wholly occupied in hovering over the ark, "*in going and returning*:" whereas the dove, from the period she procured her liberty, rested fourteen days only with the patriarch. I confess, I consider the Hindu interpretation as the more rational; and I have no doubt that originally the text was so intended to be understood by the prophet Moses, but that whoever it might be that compiled the Pentateuch, from the works of that prophet, rendered literally that which Moses intended symbolically. The fish being introduced by the Hindus, as the symbol of the preserving Spirit, the birds are omitted. Whereas the Chaldeans, who admit the birds as the emblem, omit the fish in their account of the deluge.

The raven or crow is not considered by the

orientals as a bird of ill omen; it is, and ever was considered, in some respects, as the messenger of the Deity: and the good, or ill fortune, that they augur from its appearance, depends on whether it meets or overtakes a traveller, or whether it proceeds from the right or left. I confess, I do not recollect which is the auspicious sign. It is superstitiously believed by the multitude, that the Gods* send this bird to inform men whether it will be prudent to advance or return on a journey, &c. I have frequently been urged by my attendants to return, if on setting out on an expedition this messenger passed in an inauspicious direction. The raven is sometimes mentioned in Scripture as the messenger of the Almighty: in no case can it be considered as a bird of ill omen, when mentioned in the Sacred Writings. Neither did the antients consider the raven as such, in any point of view. Mr. Bryant admits that the raven and dove were formerly introduced, symbolically, into the marriage ceremonies of the Greeks and Romans: and that, antiently, after the hymeneal hymn, the raven was invoked. But it certainly does not thence follow, as he would imply, that " marriage was supposed to commence at the restoration of the world, when

* Guardian Spirits.

the thread of man's life was renewed*;" although it certainly denoted that each of these birds were emblematic of some *benign* Deity. To reconcile the foregoing with the account of Noah, this author, when he quotes from St. Peter, writes "the *benign* person, a preacher of righteousness," instead of "the *eighth* person, a preacher of righteousness." The word *eighth*, admitting Noah to have been the eighth king, in succession, instead of the first, would have overset the whole system.

The fable of Psyche is very consonant to Hindu mythology. Eros, or Cupid, is the same as Cama, the Hindu god of love. Casyapa and Máyá (divine delusion) were his parents. And, although in the sacred Puranas, the divine Spirit is always named Narayana, yet, in their mythology, Cama is described with the same attributes, the unerring bow, the *Dhan* of the Divinity, by which Satan was overthrown. That bow, which no mortal arm could draw, and to whose arrows all were subject, was the weapon of Buddha as Rama. It was produced at the same moment with the Amrita, or more properly formed a part of the same prophecy, and is placed in the sphere both of the Hindus and

* Bryant, vol. III. p. 254.

the Egyptians. The bow of Cama, as God of love, is made of sugar-canes and flowers, with a string of bees. These bees are of the same colour, dark blue, approaching to black, and of the same species as the large bee consecrated to Crishnu; which is often drawn fluttering over his head. Buddha, which is the general epithet of both Rama and Crishnu, was the son of Máyá, and descended from Casyapa. Cama was the son of Máyá and Casyapa. The plains of Mathura, where Crishnu and the Gopia were wont to spend their nights with music and dancing, are represented as the favourite resort of Cama. His colours are a *fish* on a red ground, allusive to the Matsya, or fish Avatar. To pursue this subject, would lead us too far into mythology. I only wish to explain, that as the Hindu Buddhas were the Hebrew prophets, so was their mythology founded on the antediluvian patriarchs; and that it agrees with that of the Egyptians, on which, I am convinced, the Greek mythology was founded; Cama equally with Eros denoting divine love. In Hindostan, Parasa was, in mythology, Cama: in Egypt, Osiris was Eros: in Greece, Dionusus was Cupid. Whereas, according to the new system, the god of love, however designated, is supposed to be the emblematic character of Noah, who, as such, is

pronounced "the concomitant of Psyche," and the renewal of life or second birth; "the issuing to light from the ark." For, supposing Osiris typical of Noah, and the Eleusinian mysteries exclusive to that patriarch, Mr. Bryant informs us, "that he was confined in an ark, or coffin, in a state of death, that he at last quitted his prison, and enjoyed a renewal of life; the circumstance of the *second birth* being continually described under the character of Psyche." Here, again, this author forgets that the tears and lamentations with which the Eleusinian mysteries began, were followed by the priests, exhorting the people to comfort. "For the Deity, whom they lamented as lost, was preserved." Noah, so far from being supposed to have been lost, was the only person who found favour in the eye of the Lord. Who was to make these lamentations and rejoicings? The world at that moment consisted of the patriarch and his family only; no part of whom could have lamented his supposed death, or rejoiced at his unexpected preservation: whereas, the lamentations for Osiris, as Enoch, were very naturally renewed after the deluge. The persons saved in the ark were descended from him in a direct line, and the lamentations were naturally renewed, as a prelude to those prayers and thanksgivings,

which were offered up for his translation. It is reasonable to suppose that these ceremonies originated in the old world: if they did not, the prophecy of the deluge, the preservation of the patriarch and his family, together with the animal creation having been so wonderfully fulfilled, could not fail to raise in their minds a lively gratitude towards the prophet, whom they considered as a God; and to instil into their minds a lively faith in those predictions, of which they could only be assured by faith; of the life eternal, to be procured by the second birth, the birth unto righteousness. Accordingly, on the prophet being emblematically produced to the people, the lamentations were changed into rejoicings. They exclaimed with one accord, "I have escaped a calamity and met with a better portion." The sign which he gave us has been accomplished; by which we know that "the Deity, whom we lamented as lost, was preserved;" in allusion to the words of the prophet: "Then shalt thou know my true greatness." We must recollect, the expression is "I have escaped;" which alludes to the person who spake; "I have escaped the threatened death, and am convinced of my immortality, of life eternal, after I am removed from this world, after this body shall be destroyed, out

of my flesh shall I see God*." Or, as the Hindus express it, "by religious ceremonies I shall pass the gulph of death, and by adoring the abstract essence of the Deity, attain immortality: that immortality which he promised to every twice born; who, casting away the flesh, are born of the Gayatri, or Holy Spirit†."

The pristine religion of the Hindus was, I think, that of the most pure and antient catholic faith, and the religion of the enlightened few still continues such. They have worshipped a Saviour, as the Redeemer of the world, for more than 4800 years. The religion of their forefathers, they

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* Job xix. 26.

† The Eleusinian mysteries are applicable to the mythological account of Buddha, the son of Máyá; who, as the god of love, is named Camdeo, Cam, and Cama; signifying 'desire'; evidently the Grecian Eros: in this character, the Hindus profess that he aimed an arrow, from his flowery bow, at the heart of the Supreme God, Maha Dia; for which offence, he was punished by a flame of fire descending and consuming his corporeal nature. Then follows a procession of priests, who accompany his widowed consort: the beloved Keti, who bears an urn, containing the ashes of the God, amidst the tears and lamentations of the people. Heaven and earth are said equally to lament the loss of "Divine love;" insomuch that Maha-deo was moved to pity and exclaimed, "Rise, holy love!" On which Cama is restored, and the lamentations changed into the most enthusiastic joy. The heavens are said to have echoed back the exulting sound, that the Deity, supposed to be lost, was restored, "hell's great dread, and heaven's eternal admiration."

brought with them from the old world, and established it in the new one. They believe implicitly in a Redeemer, whom they consider as the Spirit that moved on the waters at the creation; the God that existed before all worlds. They place the most perfect reliance on all that is recorded as his divine doctrine in the Vedas; that *light*, which they believe the patriarch to have taken with him into the ark, at the express command of the divine Buddha; who informed them, "no other light should be afforded in the new world." From which they infer, that no incarnation took place in the 3102d year of the Cali age. In support of this they produce innumerable authorities, the nature of which may be understood from the following extract, which forms part of an inscription on a pillar, found in the province of Bahar.

"The wise Amara endeavouring to render the god Buddha propitious by superior austerities, retired to the forest, where that deity, Buddha, the author of happiness, and a portion of the divine Narayana, resided. After performing acts of severe mortification, and living on roots and fruit for a number of years, he one night had a vision. A voice from Heaven said, Name the boon which thou wantest. The pious Amara, astonish-

ed and doubtful of the truth, replied, First grant me a visitation. The following night he had a second dream; when the same voice said, How can there be a descent of the Deity in the Cali age? This, in fact, is the principal obstacle to an enlightened Brahman becoming a Christian. Every oriental considers the merciful Lord, or King, and the resplendent opposed light, as their incarnate God, " dire Evil's constant foe;" who opposed the light of religion and revelation to the darkness of the unbelievers; and, in this sense, the Redeemer is symbolically compared to the Sun; and the children of righteousness are named the offspring of that luminous body, in opposition to the race of Cain, or the race of the Moon. In this sense also, the royal Psalmist frequently compares his Redeemer to the same orb. But " the resplendent opposed light" is introduced in their sacred writings, in a yet more exalted sense; as the light of the Deity opposed to that of the great orb of day. To this sentiment Sir William Jones has done ample justice, in a translation of the ode to Surya, or the Sun.

"Burst into songs ye spheres
A *greater Light* proclaim:
And hymn, concentric orbs with seven-fold chimes,
The God with many a name:
Nor let unhallow'd ears,
Drink life and rapture from your charm sublime."

After expatiating on the wonderful power of this planet as a Deity, the emblem of the

"Lord of the Lotos, Father, Friend, and King,
Who stilled the rude abyss, and bade it shine:"

it goes on to say,

"Next thee his flaming minister bade rise
O'er young and wondering skies:
Since thou, great orb, with all-enlightening ray,
Rulest the golden day.
How far more glorious HE, who said serene,
BE, and thou wast, Himself unformed, unchanged, unseen.

Here the resplendent light of the Deity is opposed to that of Surya, the great orb of day. Whether this great primeval Spirit is worshipped as Phanes, Rama, or Buddha, it is Narayana, that is adored; not the outward form which he assumed. And the Hindu will gain nothing by being told, that "the merciful Lord, or King, and the resplendent opposed light, was the reflected colours of the Iris, which arose from their opposition to the

Sun*." Yet on the strength of this observation the followers of the postdiluvian system, pronounce the Dhan of the Indian zodiac, which every Hindu believes to be the Dhanoah of the Almighty, the bow, which no arm save that of Omnipotence could draw, and with which the conqueror of Madha (the Saviour of the world) is figuratively said to have overcome sin, to be a bow produced from the reflected colours of the Iris: "because Mr. Bryant, after informing us that Iris is a corruption of Eirus an Egyptian word of the same import, very ingeniously derives from it the Greek Eros, love, not earthly, but divine love; and finding the bow was the symbol of Eirus, they gave Eros a martial bow with the addition of a quiver and arrows †‡."

Let us not attempt to oppose the light of ingenious derivations, to that light, which was afforded to the world, nearly five thousand years ago, and which the most sacred characters of old considered "as a lamp unto their feet, and a light unto their path §." A classical Brahman would ask, if Enos was Phanes, and Phanes was Noah, how the sons of men could have looked up to him as "to an *unexpected* and much-longed for token?"

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* Bryant, vol. III. p. 207. † Maurice, vol. III. p. 36.

‡ The rainbow in Hindu mythology, is termed the bow of Indru, the God of the firmament.

§ Psalm cxix. 105.

The deluge, he would say, having been foretold 800 years before it happened, ought not to have been an unexpected token; and a general destruction could not have been a much-longed for one. He would refer us to their sacred books in proof, that this *token* was the translation of their prophet, by which the certainty of immortality, which he had promised, was confirmed; and that the opposed light was the radiance of the Deity, in opposition to the Sun. He would draw our attention to the following Sacred stanzas:

"Let us adore the supremacy of that *divine* Sun, the *Godhead* who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding aright in our progress towards his holy seat *."

* This verse is styled the Gayatri, and is considered the baptismal oath of an Hindu It is administered, when the youth is invested with the mark of his cast; to a Brahman in his eighth year, to a Cshatriya in his eleventh, and to a Yvasya in his twelfth year. And this investiture, hallowed by the Gayatri, must not be delayed in the case of a priest beyond the sixteenth year; nor in that of a soldier beyond the twenty-second; nor in that of a merchant beyond the twenty-fourth. After which, all youths of these three casts, who have not been invested become Vratyas, or out-casts, degraded from the Gayatri and condemned by the virtuous. A Indra is never invested with the sacrificial thread, and can only be instructed in the Vedas by a Brahman. He is, nevertheless, equally purified, by the Gayatri, and pronounced "one of the four pure casts."

"What the Sun and light are to this visible world, that are the supreme good, and truth, to the intelligent and invisible universe: and as our corporeal eyes have a distant perception of objects enlightened by the Sun, thus our souls acquire a certain knowledge by meditating on the *light* of *truth*, which emanates from the Being of beings, that is the *light*, by which alone our minds can be directed in the path of beatitude."

"O Thou, who givest sustenance to the world, Thou, the sole mover of all, Thou, who restrainest sinners, who pervadest yon great luminary, who appears as the *Son* of the Creator, hide thy dazzling beams, and expand thy spiritual brightness, that I may view thy most auspicious, most glorious real form."

"Om! remember me divine Spirit."

"Om! remember my deeds."

"Thou all pervading Spirit, that Spirit, which gives *light* to the visible Sun."

"Let my soul return to the immortal Spirit of God."

"I am in this world like a frog in a dry well. Thou only, O Lord, art my refuge. Thou only art my refuge."

Is it from a belief such as this, that we would turn the Hindus? Oh! no: if their light now shines less *pure*, let the glorious task of replenish-

ing their lamp be ours. Let our light so shine, as to enable them, by seeing the truths of their own religion to become partakers of ours.

Should we presume to tell a Brahman, that divine love was personified in the ancient patriarch Noah, and that the "circumstance of *the second birth* continually described under the character of Psyche*," was nothing more than "the opening the door of his prison-house†, when he issued into *light* from the ark;" the Brahman would inform us, that the second birth was the birth unto righteousness, and that to inherit eternal life, man must be regenerate and born of the Gayatri, or Spirit. In proof of which he would again refer us to their sacred books, where we should read, that

"A man must consider that as a mere human birth, which his parents gave him, for their mutual gratification, and which he received after lying in the womb."

"But *that* birth which his principal Acharya, who knows the whole Veda, procures for him by his divine mother, the Gayatri, is a true birth; that which is exempt from age and death."

"The divine birth is that which is distinguished

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* Biyant, vol. III. p. 248.

† Ibid. vol. III. p. 218.

by the ligation of the zone,* and sacrificial cord; and in that birth the Gayatri is his mother, and the Acharya his father."

"Of him who gives natural birth, and him who gives knowledge of the whole Veda, the giver of sacred knowledge is the more venerable father; since the second, or divine birth, ensures life in this world, and life eternal hereafter."

Our baptismal ministration, composed at least two thousand years subsequent to the foregoing, commences with an assurance that "as all men are conceived and born in sin, and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, and that none can enter into the kingdom of God except he be regenerate and born again, of water and of the Holy Spirit." Few authors, even at the present day, would venture to assert that this Holy Spirit was symbolical of Noah; or that the second, or divine birth, was typical of his issuing forth from the ark. Yet, in asserting similar rites, prescribed by the eastern nations, to be such, they insinuate that which they fear to proclaim. We may extend the parallel yet further. To an infant, that dies before baptism has been administered, the Christian ordinances deny the church

* Vide Note, vol. II. p. 76.

ceremonies at his interment: and according to the institutes of Menu, an Hindu cannot be received into the bosom of their church until he has been invested with the zone. The ceremony of naming the child takes place on the tenth, or twelfth day, after its birth. Should it die before such ceremony has been performed, the infant cannot be buried in sanctified ground: nor, even after the first naming, until the ceremony of the tonsure has legally been performed is it entitled to the full church ceremonies. "A dead child under the age of two years, let his kinsmen carry out, having decked him with flowers, and bury him in pure ground, without collecting his bones at a future time. Let no ceremony with fire be performed for him; nor that of sprinkling water."

If we take a general view of the Hindu religion, we shall be convinced, that all the original tenets are in direct opposition to idolatry; that although the great mass of the people, who are uninformed on the most material parts of their faith, worship images, yet that every Hindu believes in the one eternal God; that their most antient religious institutes enjoin the worship of the Holy Spirit, not only in unity, but in trinity, although their acceptation of the word differs in some respects from that of the orthodox Christian;

and that the *enlightened* orthodox Brahmans, although they admit images in their pagodas, or temples, direct their worship to the godhead, not the image; that this is enjoined by their religion, proofs innumerable might be produced. The conclusion of the inscription before quoted is not inapplicable.

"The pious Amara, being informed that there would be no descent in the Calijug, and presuming that the same reward might be obtained from erecting a temple to him, in which his image was preserved; he caused an *image* of the Supreme Spirit in the *form* of *Buddha* to be made; and worshipped that Spirit according to law. The pious Amara thus glorified the *Supreme Being*, in an *incarnate* form, as an *incarnation* of *Vishnu*: reverence be unto thee in the *form* of Buddha! reverence be unto the Lord of the earth! reverence be unto an incarnation of the Deity, of the Eternal One! reverence be unto thee, O God, in the *form* of the God of mercy, the dispeller of pain and trouble, the Lord of all things, the Deity who overcomes the sins of the Calijug, the Guardian of the universe, the emblem of mercy towards those that serve thee! Om! the preserver of all things in vital form! Thou art Brahma, Vishnu and Mahasa! Thou art Lord of the universe! Thou art under the proper *forms* of all

things moveable and immoveable, the *possessor* of the whole! Thus I adore thee: reverence be unto thee, the bestower of nutrition and Reshi-kesa, the ruler of the faculties! Revērence be unto thee, the destroyer of the evil spirit Ke-see! O Dherma Deva, shew me favour! Thou art he who restest upon the face of the milky ocean, and who lieth upon the serpent Sisha: thou art tree-wick Rama, who, at three strides, encompassed the earth! Thee, who art celebrated by a thousand names, and under various forms, I adore in the *form* of Buddha, the God of mercy; be propitious, O most high God!"

From the foregoing it appears evident, that the Eternal was worshipped under a symbol; but that the Holy Spirit, not the image, was the subject adored. This inscription was evidently formed from the doctrine contained in the third Veda, as are the stanzas in the code respecting criminal and civil justice; where it is ordained, "that a twice-born shall, in giving evidence, declare the truth in the presence of some *image* or *symbol* of the Deity: for he that pays adoration to the symbol, shall pass the gates of death; but he alone that worships the pure Spirit, the Eternal, shall inherit everlasting life." The following is an extract from the Yajan, or third Veda.

"They, who are ignorantly devoted to the

mere ceremonies of religion, are fallen into thick darkness; but they surely have a thicker gloom around them, who are solely attached to speculative science."

"A distinct reward, *they say*, is reserved for ceremonies, and a distinct reward, *they say*, for divine knowledge."

"He alone is acquainted with the nature of ceremonies, and with that of speculative science, who is acquainted with both at once: by religious ceremonies, he passes the gates of death; and by divine knowledge, he obtains immortality.

"They who adore only the appearance and forms of the Deity, are fallen into thick darkness; but they surely have a thicker gloom about them, who are solely devoted to the abstract science of the divine essence."

"A distinct reward, *they say*, is obtained through forms and attributes; and a distinct reward, *they say*, by adoring the abstract essence."

"He only knows the forms and the essence of the Deity, who adores both at once: by adoring the appearance of the Deity, he passes the gulph of death, and by adoring his abstract essence, he obtains immortality."*

* This passage is explained in the Maneva Sastra, as follows: "The supreme Omnipotent Intelligence must be considered as the Sovereign Lord, a Spirit; by no means the object of any sense, but

"Unveil, O thou that givest sustenance to the world, that face of the *true* Sun, which is now hidden by a veil of golden light; so that we may see the truth, and know our whole Deity."

"The first great Cause, is thus described as the Godhead, under the epithet of Burghas."

"Without hands, or feet, he runs rapidly and grasps firmly; without eyes he sees; without ears he hears all. He knows whatever can be known, but there is none that know him: Him the wise call the great supreme pervading Spirit."

In some of the temples the Godhead, or Holy Spirit, is depicted with an hundred hands and feet, to denote his power, omnipresence, and all pervading Spirit, and named the director of the mind. He is then described "as running rapidly *without* hands or feet." In other temples he is depicted with an hundred heads, to denote his wisdom and omniscience; and he is then described "as seeing without eyes, and hearing without ears, and without an intelligent guide, knowing all that can be known, all-ruling, all-powerful, the Creator and preserver of all things"

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but which, for the purpose of assisting meditation, may be imagined as more bright than pure gold. Him some adore as transcendently present in elementary fire; others in pure air; but he is the most high Eternal Spirit."

"The soul itself is its own witness; the soul itself is its own refuge. Offend not thy conscious soul, the supreme interior witness of men. The sinful have said in their hearts, No one sees us. Yes, the Gods* distinctly see them, and so does the spirit within their breast."

"The fruit of every virtuous act which thou hast done, O good man, since thy birth, shall depart from thee to dogs if thou deviate in speech from the truth."

"O friend to virtue, that spirit which thou believest one and the same with thyself, resides in thy bosom perpetually; and is as an all-knowing inspector of thy goodness, or of thy wickedness."

"If thou beest not at variance, by speaking falsely with Yama, or the subduer of all, with Vaivaswat, or the preserver; with that great divinity, who dwells in thy breast, go not on a pilgrimage to the river Ganga, nor to the plains of Cura; for thou hast no need of expiation."

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* The Deity is spoken of in the plural in many parts of the Hebrew Scripture, vide Deut. x. 17. Psalm lxxxii. 1. 6. and lxxxvi. 2. John x. 34. &c. In the Vedas the Deity is likewise spoken of in the plural, or Brahm the great Triad. It is thus explained in the Maneva Sastra, "The divine Spirit alone is the whole assemblage of the Gods. All worlds, are seated in that divine Spirit; and that divine Spirit, no doubt, produces by a chain of causes and effects, consistent with *free* will, the connected series of acts, performed by embodied souls." Deified saints and prophets are, likewise, termed gods; but not in this sense.

Such is the creed of an *enlightened* Hindu: such the doctrine which the holy Vedas teach, founded on the revelations of their incarnate God, who was translated to heaven more than 4800 years ago: such the Institutes which their Menu ordained: and such are termed by an English author "the vain and contracted sentiments, prevailing in the breast of Brahmans." For such are the sentiments that prevail in the breast of the pious sons of Brahma: whether their cosmogony deserves the epithet of "extravagant fiction," we may judge from the following.

"This universe existed only in the first divine Idea, yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by *revelation*, until the sole Self-existing Power, himself undiscovered, made this world discoverable. By the expansion of the divine Idea, the gloom was dispelled, and nature appeared with undiminished glory"* If we take the symbolical expressions of the eastern nations literally, we may indeed pronounce them extravagant fictions. But the same judgement is applicable, although in a less degree, to some part of our own Scriptures. The former, as well as the latter, taken in their true sense, are sublime truths.

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* Vide vol. II. pp. 3, 4.

Mr. Maurice, after giving us the Hebrew account of the cosmogony, creation, &c. proceeds to the formation of man: "Man the most exalted proof of divine benevolence: man the noblest *effort* of creative wisdom yet remained to be formed. And, in this place," adds the English author, "it is impossible to forbear remarking upon the vain, and I may add the *contracted* sentiment prevailing in the breast of a Brahman. For according to the limited system of their policy, the whole race of mankind, or at least all that are distinguished by the smile of their Creator, under the four great tribes, flourished in a particular region of Asia. He then furnishes, in proof of the contracted sentiments of the Hindus, an history of the creation, prefacing it by saying, "Mr. Halhed affirms the account that follows to be a description of the creation of man, that is, the four tribes, *literally*, as the Hindus believe that event to have taken place. They believe that the principle of truth, after having formed the earth produced a being called Brahma, the Dewtah, for the creation of all beings: afterwards he created the Brahmans from his mouth, the Khetree from his arms, the Bice* from his thighs, and the Sudra

* Probably neither this author, nor Mr. Halhed, knew that to keep herds of cattle, was a duty assigned to a Vaisya or Bice, whom

from his feet."* now admitting this (which is merely a legend calculated to amuse children, when they enquire on subjects above their comprehension) to be true; in what sense can it be called a *contracted* sentiment, when placed in opposition to that of the Hebrews? The Mosaic creation gives but one man and one woman: Mr. Halhed four great tribes. This one man and woman the Hebrews place in a circumscribed garden; Mr. Maurice places the four great tribes in a vast province. Surely he forgot that he was discanting on the creation of man. Where would he have wished the Hindus to have placed that "noblest *effort* of creative wisdom," or how dispersed them, when two only existed? Let us suppose, further, that these four tribes were actually produced in the manner which he describes. An author who not only believes woman to have come out of the *side* of man, for (he tells us) the word rib so signifies, "but that she was taken therefrom, to *denote* her *equality* with her husband, which would not have been established upon such solid ground had she been taken from the superior or inferior part of his body," might have assigned

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whom they suppose to have come out of the thigh of Brahma; and that the twelve tribes that came out of the thigh of Jacob, were all shepherds.

* Maurice, vol. XVIII. p. 76.

similar reasons for the four different Indian casts, issuing from four different parts of the body of Brahma: more particularly, as the equality was invented for the occasion. The Deity expressly says to the woman, "Thou shalt be subject to thy husband, and he shall rule over thee."* And this is, in truth, the species of equality, which every Hindu conceives a woman to bear to her husband. Why should our author be so offended at the poor Bice,† for coming out of the thigh of Brahma, and tolerate "all the souls that came with Jacob into Egypt," said, in the Hebrew, to have come out of *his thigh,* "making in all threescore and six souls?"‡ Not to mention "Gideon, who had threescore and ten sons, going out of his thigh." § Our author could not possibly have been mistaken, relative to the Hebrew text. Before he ridiculed the belief of the Hindus, he should have been prepared with answers to those objections which they might retort on him. The Hindu account, as given by Brahmans of any understanding, or learning, requires no explanation, while the silly tales propagated among the vulgar, are always subject to objection.

"It is true, Mr. Halhed does so describe the

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* Gen. iii. 16.

† Vaisya.

‡ Gen. xlvi. 26.

§ Judges viii. 30.

creation; and it is equally true, that he affirms "he has been fortunate enough to discover the true meaning couched under the Hindu Triad of energies, or powers called Brahma, Vishnu, and Seva; which are nothing more than poetical personifications of *matter, space,* and *time;*" and that, "from his own discoveries, he was enabled to assert that the prophet Daniel positively and particularly denounced annihilation to the British navy,"* during the then existing war with France. Why should any rational person give more credit to the assertions of this author, relative to the Hindu creation, than they do to either of the foregoing assertions? The Hindu account is plain and concise. "Om, the great power, having ordained the creation of myriads of worlds, and all that therein is, willed that man should be created in his own image. He, therefore, produced "from his own divine essence the creative power, which primordial male produced Swayambhuva, or the first created." At the end of the first age, when mankind was greatly multiplied, "he, for the purpose of *conferring happiness,* divided mankind into four great sects or casts: the Brahman, the Cshatriya, the Vaisya, and the

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* Halhed on Brothers' pamphlet, published A. D. 1795, pp. 10, 11.

Sudra," (so named from the several words denoting scripture, protection, wealth, and labour,) assigning to each their several duties: and to denote their relative degree of rank they are, symbolically, said to have proceeded from the mouth, the arm, the thigh and the foot of Brahma. For man, say the Hindus, is described purer above the navel, but the Self-existing Power declared the purest part of him to be the mouth." Those who believe that Eve made her entry into life, through the side of Adam, or that the twelve tribes of Israel were produced out of the thigh of Jacob, will require no great addition to their faith, to believe that a Brahman issued from the mouth, and a Sudra from the foot of the Dewtah of Mr. Halhed. But they who believe each of these to be metaphorical expressions, believe with the Brahmans; who thus expound the text. "The mouth, the purest part of man, is symbolical of a Brahman, because the word denotes scripture, and the duty of a Brahman is to explain the Veda. The arm is the symbol of a Cshatriya, or military man; because that word denotes protection, and the arm of the soldier should ever be ready to protect his religion, his country, and his prince: and being above the navel, is of the purest part. The thigh denotes a Vaisya, shepherd, merchant, &c. who ranking above the

labourer, and beneath the soldier, and supposed less honourable from the chicanery attached to traffic, is placed beneath the navel: while the Sudra or lowest cast is described as issuing from the foot to denote his occupation being that of labour and servitude. But the All-wise, when he ordained these distinctions, enjoined as an especial duty, that the worth of the lower casts should not be diminished, or themselves degraded thereby; "each sect being proportionally exalted, according to the virtuous deeds that they should perform." The following is an extract from the Institutes on this subject.

"For the purpose of *preserving order* in the universe, the Being supremely glorious, attached separate duties, to the separate ranks."

"To Brahmans he assigned the duty of reading the Vedas, or teaching them it; of sacrificing, of assisting others to sacrifice; of giving alms if they be rich, and if indigent of receiving gifts."

"To defend the people, to give alms, to sacrifice, to read the Veda; to shun the allurement of sensual gratifications, are, in few words, the duties of a Cshatriya."

"To keep *herds* of *cattle*, to bestow largesses, to sacrifice, to read the scripture, to carry on trade; to lend at interest, and to cultivate land, are prescribed or permitted to a Vaisya.

"One principal duty, the Supreme Ruler assigned to a Sudra; namely, to serve the before-mentioned classes, without depreciating their worth."

The foregoing are believed to be the ordinances of the Being supremely glorious, and made known to the first Menu, for the purpose of preserving order and regularity; who promulgated them to mankind during the beginning of the second age, when the chief of Brahmans thus addressed the first of men: "Thou only, among mortals, knowest the true sense, the first principle, and the prescribed ceremonies."

"Deign, Sovereign Ruler, to apprize us of the sacred laws, in their order, as they must be followed by the four classes."

If we were to confine ourselves to the orthodox productions of the Hindus instead of propagating idle legends, we should scarcely ever find a text at variance with truth and reason. The foregoing extracts from the Institutes of Menu prove demonstratively, that these regulations were of a civil nature, and promulgated when mankind increased so as to make laws necessary; and which we may suppose to have been about the time, when the race of Atri returned, and an entire new system was adopted for the government of mankind. The division of casts was for the purpose of

conferring happiness, not of depreciating any rank of people; each sectary being exalted according to his good actions. "For," say the Brahmans, "in the eye of the Deity supremely great, all men are equal. In his presence, or more properly in his temple, all the twice-born may eat together, without defilement." This was, I know, permitted at the great pagoda at Jaggernaut, to the time I left India. For, say their most sacred Institutes, the division of cast was ordained for the regulation of man in this world; but in the presence of the Most High, in his sight all are equal. "For a Brahman becomes holy, not from his birth, but from his sacred character."*

"A Brahman who teaches the Vedas for wages, who lives as a Sudra, or sacrifices to the inferior Gods only.

"He who observes not appointed customs, and he who regards not prescribed duties, a constant importunate asker of favours; those lowest of Brahmans, whose manners are contemptible, must be avoided at both Fraddhos.† For a Brahman, unlearned in holy writ, is extinguished in an instant, like a fire of dry leaves. For him the oblation must not be given; for the clarified butter must not be poured on ashes."‡

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* Institutes of Menu.

† Ceremonies.

‡ Institutes of Menu.

Numerous are the beauties with which the Vedas abound. And, if we meet occasionally with blemishes, which we certainly do in the Institutes formed therefrom, we never have to encounter impiety, or a doubt of the omnipotence of the Deity. An Hindu would turn with contempt and disgust from him, who professed to believe the Almighty incapable of forming man without assistance; and would shudder if he was told that "the holy coadjutors in the great work of creation, joined in solemn *consultation* upon so grand an event as the formation of beings endowed with reason and intellect, and after the eternal similitude. That supreme and holy hypostasis said, Let us make man in our image after our likeness." The creative wisdom did not say, as of other animals (and as the Egyptians proved they believed when their base cosmogony represented man as formed of the mud of the Nile rendered prolific by the heat of the Sun,) Let the earth bring forth man. No: though recorded afterwards to have been formed of the dust of the ground, an expression from which possibly Egyptian atheism stole that *magnificent* conception: This prefatory pause, before the creation of man, argued, as is judiciously remarked by Patrick, that the *exertion* of a *far greater power* and skill was employed in produc-

ing a creature of such superior *beauty, genius,* and *majesty.*"*

The foregoing account, Mr. Maurice considers concise and majestic; † while that of the Hindus he represents as an extravagant fiction. And, in the hope to make it appear such, he blends it with the Egyptian cosmogony. He is, however, mistaken in both. For neither of these nations represent man as formed of the mud of the Nile. But had they done so, was such representation more contrary to reason or more degrading to man, than that which pronounced him to have been formed of the dust of the earth? The Almighty certainly did not intend to magnify the majesty of man, when he consigned him to the ground from whence he was taken, with these emphatic words,—"For dust thou art, and unto dust thou shalt return." ‡ "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."§ That the cosmogony of every nation was originally drawn from one source, admits not of doubt. That of the Egyptians is the most objectionable, at least as we receive it

* Maurice, vol. I. p. 79.

† How differently thought the royal Psalmist, when he exclaimed, "What is man, that thou art mindful of him, or the son of man, that thou visitest him?" Psalm viii. 4.

‡ Gen. iii. 19.

§ Ibid. iii. 17.

from Sanchoniatho, one of the oldest writers we have; an atheist, who formed his history of the race of Cain from the records found at Byrenus, apparently written in direct opposition to the account given by Moses of the race of Seth. Sanchoniatho probably introduced many of *his own* sentiments as those of Tautus or Thoth, a practice too common, even at the present day, with commentators on Hindu Chronology and Theology. But even the cosmogony of Sanchoniatho does not warrant the assertion, that "man was formed of the mud of the Nile, rendered prolific by the heat of the Sun." On the contrary, he supposes that from Chaos a mixture was produced, which, completed, was the original of all things: from this mixture, *Mot*, the world, not man, was produced, "Thus *shone out Mot*, the Sun, and the Moon; the less and the greater stars:" by which we learn, that the earth was then considered as a planet. For Mot is described as rolling within itself, and continually turning; implying not only its turning on its own axis, but its motion round the Sun. And this may be taken in proof of their early and accurate knowledge of the motion of the heavenly bodies. It does not appear to add to, or diminish from, the grandeur of the planet which we inhabit, whether it is designated *mud* or *earth*. A *terraqueous globe* might bear the former appel-

lation, without wounding the feelings of the most sensitive Christian. He then proceeds to the creation of the animate beings, such as man, beasts, birds, &c. &c. "Of this mixture came all the *seed* of this building, and the generation of the universe." Here a primordial seed is admitted. The Hindus believe, with the Hebrews, that all things were produced by the *word* of God. "He willed that worlds should be, and worlds arose." And this they symbolically represent as an egg, impregnated by divine love. While the cosmogony of Sanchoniatho, which denies the supremacy of the living God, admits a primordial seed; from which all things were produced, ascribing the impregnating power to Desire or Cupid, represented in their most ancient mythology as the oldest of their Gods, as being produced at the same time with the first winds that blew; as formed before the clouds were gathered in the heavens; before the thunder rumbled, or the sound of rain was heard. Here we cannot mistake divine love as existing coeval with the Holy Spirit; and, to my comprehension, the supposing this primordial spirit either Noah, Cush, or Rama the son of Cush, is infinitely more profane, than the creed of Sanchoniatho. That it would be so considered by the Hindus, I am convinced.

Were we to tell a Brahman that the Great

Power, whom they believe, with a thought, "the expansion of an idea," "bade millions of worlds to rise from Chaos, *paused, unequal* to the task of producing man, without consulting his holy coadjutors upon the great event," he would pronounce us Atheists, and imagine our intention was at once to ridicule the Creator, and created. Casting a benign look of piety, blended with contempt, on "this noblest effort of creative wisdom," that "creature of such superior beauty, genius, and majesty," the holy Brahman would mildly admonish him in the words of the Veda.

"As a tree, the lord of the forest, even so, without fiction, is man: his hairs are as leaves, his skin an entire bark."

"Through the skin flows blood, through the rind sap; from a wounded man, therefore, blood gushes, as the vegetable fluid from a tree that is cut."

"His muscles are as interwoven fibres; the membrane round his bones as interior bark, which is closely fixed. His bones are as the hard pieces of wood within; their marrow is composed of pith."

"Since the tree, when felled, springs again still fresher from the root; from that root springs *mortal* man, when felled by the hand of death."

"Say not he sprang from seed: seed surely

comes from the living; a tree no doubt rises from seed, and after death has a visible renewal."

"But a tree, which they have plucked up by the root, flourishes individually no more. From what root then springs mortal man, when felled by the hand of death?"

"Say not he was born before; he is born; who can make him spring again to birth?"

"God, who is perfect wisdom, perfect happiness, he is the final refuge of that man, who has liberally bestowed his wealth, who has been firm in virtue, who knows, who adores that Great One."*

"He would smile at the doctrine 'of three hypostases being necessary for the fabricating of man,' and explain from the Sanchya system, that the Αυτο Θεος spoke to his own divine essence, when he said, 'Let man be, and man was.' He would then probably proceed with his quotation, as follows:

"That all-pervading Spirit, which gives light to the visible Sun, even the same in kind am I, although infinitely distant in degree;—let my soul return to the immortal Spirit of God, and then let my body, which ends in ashes, return to *dust*."

"O Spirit that pervadest fire, lead us in a

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* These stanzas are very similar to those of Job, chap. xiv

straight path to the riches of beatitude." Thou, O God, who possessest all the treasures of knowledge, remove each foul taint from our souls. We continually approach thee with the highest praise, and the most fervid adoration.

"By one supreme Ruler is this universe pervaded. Enjoy pure delight, O man, by abandoning all thoughts of this perishable world, and covet not the wealth of any creature existing."

Let it be remembered that these are extracts from the Vedas, admitted, without controversy, by the Hindus, to have been written during the time of our first parent by Buddha, and pronounced, after the most scrupulous examination by Europeans, to have been organized as they now appear, so far back as 1580 years before the Christian era. We have the authority of Sir William Jones for saying, that after such examination, he was convinced both from internal and external evidence, that the three Vedas were considerably more than three thousand years old. If we hope to convert the natives of India to our faith, we should explain to them the tenets of the religion taught by their forefathers, a people who, moved by faith, believed in the revealed religion taught by the earliest prophet, their Buddha; who considered a second birth, or birth unto righteousness necessary to salvation. We should compare the religion, as

ordained in their most sacred books, with that now practiced by the multitude; and explain to them, that Christ did not suffer his incarnation in order to propagate new doctrine, or to enforce new ordinances; but to fulfil those ordained by the Almighty, in those times, in which they believe their holy Vedas to have been written. We should quote to them the saying of that incarnate God, whom we worship, "Think not that I come to destroy the law or the prophets, I am not come to destroy, but to fulfil." To fulfil that law, which, as every orthodox Brahman believes, could not have been fully understood without *revealed religion*, and which the Maneva Sastra explains as follows:" "To patriarchs, to deities, and to mankind, the Scripture is an eye, giving constant light; nor could the Veda Sastra have been made by human faculties; nor can it be measured by human reason, *unassisted by revealed glosses and comments*. This is a sure proposition;" it is a proposition, I presume, which no one will dispute. It may be considered as the basis of every religion, and am convinced that it would be no difficult task to persuade a learned, if orthodox, Hindu, of whatever cast, that the doctrine taught by Christ and his disciples, corresponded with those revealed glosses and comments, unassisted by which, they admit the Scripture could not have been understood.

But, to obtain this desirable object, we must in justice, as well as prudence, admit that the law, which our Lord came to fulfil, and the religion which he came to explain, were known and approved by their ancestors more than three thousand years ago. Why should we suppose them ignorant of those sacred truths taught by the Deity in the earliest periods of the world? As the descendants of Noah they had the same means of obtaining information, and as the descendants of Shem, they were certainly as likely to be instructed in the truths of religion, as the stock from which Europeans sprang: and their pristine religion accords nearly literally with that professed by the most sacred characters of old. The holy Job was fully informed of the promised redemption, and repeatedly offered up his prayers to the Saviour of the world. Of this we have many instances. In the nineteenth chapter he exclaims, "Oh! that my words were now written! oh! that they were printed in a book, that they were graven with an *iron pen,* and lead, in the rock for ever. For I know that my Redeemer liveth, and that he shall stand at the *latter* day upon the earth." The book of Job is supposed to have been written in the year B. C. 1520. The Veda in its present form according to Europeans, was written in the year B. C. 1580. The similitude of sentiment requires

no comment. "O thou! who givest sustenance to the world, who appearest as the Son of the Creator, Om! remember me divine Spirit. Om! remember me by my deeds." The belief of Job agrees literally with that of the Hindus. For each looked forward to the coming of their Redeemer, at the *end* of *time*, not alluding to an incarnation at the beginning of the fifth millenary, but "at the *latter* day,"—the coming of the Lord; which period is thus described by the prophet Isaiah: "The stars of heaven and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."* Ezekiel† describes the *awful* crisis in nearly the same words, and it is confirmed by the Evangelists. St. Matthew says, "The sun shall be darkened, and the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken."‡ The coming of Narayana Calci, the last Avatar, is thus described by the Hindus. "On that great day, when the Lord Heri, the eternal Spirit shall return to judge mankind, the sun and moon shall be darkened, the earth tremble, and the stars fall from the firmament." Jaya Deva thus

* Isai. xiii. 10. † Ezek. xxxii. 7.

‡ Matth. xxiv. 29. and Mark xiii. 25.

describes it in his ode: "For the destruction of all the *impure,* thou drawest thy cymetar, blazing like a comet, how tremendous! O Cesava, assuming the body of Calci, be victorious: O Heri, Lord of the universe." When we reflect, that the coming of Calci was foretold at least 1500 years before the Christian era, no doubt can remain relative to the early belief of the Brahmans in the Redeemer of the world. This text, like others, has been perverted by Europeans; who, following legendary tales, instead of sacred history, record from the unlettered, that when that awful period shall arrive, the great serpent Ananta* will pour forth flames from his several mouths, for the destruction of the world; after which the universe will be re-created. Europeans produce this as proof that every nation has a tradition, that the next destruction of the world will be by fire. But the Hindu sacred records do not so signify; "the sun and the moon being darkened, and the earth trembling," denotes that the greater and lesser visible light shall be eclipsed by the divine light, at the coming of the Son of God, who is expressly said to descend in this Avatar, for the *destruction* of the *impure*; after which, he is to sojourn on earth with the Ree-shees or saints, for five hundred years:†

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* Eternal.

† Vide Life of Bronna, page 12.

which indicates that the world was not then to be destroyed either by fire, or by any other element. It was the destruction of the power of Satan, and not of the world that was predicted. The period for the fulfilling of this prediction is stated at the expiration of 4320000 years from the creation, answering to 5999 prophetic years of 360 days, or to A. M. 5912. Now it appears, that the prophet Daniel predicted the destruction of the beast, or Antichrist, at the expiration "of a time, times, and an half time." And, if we date the commencement of that period from A. D. 666, the number of the beast*, it brings the period to A. D. 1908, answering to A. M. 5912: for as 1260 prophetic years are equal to 1242 Solar ones, so does $4004 + 666 + 1242 = 5912$; and, in this instance, we must take all the calculations from the Hebrew Bible, which places the year of Christ at A. M. 4004.

In the last chapter of Daniel, we read that "from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days: blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Now the taking away the daily

* Vide Appendix (D).

sacrifice evidently alludes to the invasion and tyranny of the Romans. For in the eighth chapter, we read that this enemy of the true church "magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary cast down, and a host was given him against the daily sacrifice, by reason of the transgression; and it cast down the truth to the ground, and it practised and prospered." Again, "How long shall be the vision concerning the daily sacrifice? How long shall the sanctuary and the host be trodden under foot? And it said, Unto two thousand and three hundred days, then shall the sanctuary be cleansed*." Here are two specific enquiries, which are severally answered. From the time that the daily sacrifice shall be taken away and the abomination set up, will be twelve hundred and ninety years. But the vision concern-

* This appears an explanation of the desolation mentioned in the eighth chapter of Daniel, without any reference to the prophecy of the covenant made for one week or seven years; during which the oblation was to cease, not to be totally done away, as recorded in Daniel, chap. ix. ver. 27. and referred to by Christ in Matthew, chap. xxiv. ver. 15. and which applied exclusively to the destruction of the temple of Jerusalem. The vision concerning the daily sacrifice which lasted for 2300 years commenced with Pagan Rome, probably when the temple of Mars was consecrated; although the host was not actually trodden down, until the time of Antischus Epiphanes. The daily sacrifice being totally abolished, alludes to Papal Rome, when the beast flourished, and the pantheon was dedicated to the Virgin.

ing it, would last two thousand three hundred years; that is, that the host should be trodden under foot, or destroyed by Pagan Rome, about a thousand years before the abomination that maketh desolate was set up by Rome papal: the text is clear, but the epoch, whence the two periods commenced, must in some degree be left to conjecture. The temple of Mars was erected at Rome, somewhere about three hundred and eighty years before Christ, answering to A. M. 3624; to which, if we add two thousand three hundred prophetic years, equal to two thousand two hundred and sixty-six Solar ones, it gives A. M. 5890. For $3624 + 2266 = 5890$; which nearly corresponds with the preceeding date, and particularly falls in with the Hindu creed, which enjoins toleration to all believers in the living God; but holds, as an abomination, all those that erect temples, like the Egyptians, for the worship of their ancestors; such as was the temple of Mars. The abomination that maketh desolate was not actually set up for a thousand years after, or A. D. 606, when the Pope's supremacy over the Christian Church was established by Boniface; who dedicated the Pantheon to the worship of the Virgin Mary. Consequently the 1790 prophetic years will end A. M. 5881: for $4004 + 606 + 1271 = 5881$; twelve hundred and ninety prophetic

years being equal to 1271 Solar ones. The overthrow of the world was not predicted at this period, but the overthrow of the abomination that maketh desolate. For the text adds, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Adding these forty-four years to the preceding, the long-expected, and blessed period, when the world shall be under one Shepherd, will be A. M. 5926; which differs in fourteen years only from the period when the Brahmans expect the Cali Avatar; or re-appearance of the divine spirit Narayana for the total overthrow of Madhu, and final judgment of the impure. The Hindus term this period "the fulfilment of time;" the prophet Daniel calls it "the end of the days." These observations on the prophecies are only introduced to shew how intimately the ancient Hebrew theology is connected with that of the Hindus, who state the fulfilling of time, when 5999 prophetic years (equal to A. M. 5912) shall have passed from the Lotos creation. "Then will the divine Spirit, in the form of Calci, appear for the destruction of the impure. At his approach the Sun and Moon will be darkened; the earth will tremble and the stars fall from the firmament." This is evidently a metaphorical expression, which frequently occurs in the Hindu Scriptures, where the spiritual bright-

ness of the Deity is termed divine light, and opposed to the less dazzling beams of the Sun, or apparent light. The stars falling from the firmament appears equally figurative, and is equally made use of by the Hebrew and Hindu prophets. Daniel represents the he-goat as having "cast down some of the host, and of the stars to the ground;" evidently meaning the prophets, and pious princes, overthrown when the abomination was set up. The same symbol is introduced by the Hindus; who, after informing us, that the greater and lesser light, the Sun and Moon, will be eclipsed by the divine light of Narayana, at the coming of the Calci Avatar, proceed to say, the stars (Ree-shees and Buddhas) shall fall from the firmament. These expressions are wholly metaphorical: First, as representing the Redeemer, the merciful Lord and King (who is then expected for the final overthrow of Madhu) as the resplendent light, opposed to that of the heavenly bodies; and, secondly, as the Hindus believe that those saints and prophets, who were exalted to the highest spheres in consequence of their piety, will return to earth and sojourn with Narayana, during the five hundred years that the redeeming Spirit animates the body of Calci, for the purpose of judging mankind preparatory to their final acquittal, or condemnation. Thus it appears

that the prophecies of the Hebrews on this subject agree both in spirit, and in date, with those of the Hindus. That the former calculated from A. M. 606, is rendered yet more probable from Mahometanism having arisen at that period.

The Hindu text is perfectly clear, as we receive it from the antient records of the Brahmans. Commentators have rendered it obscure by transforming the blazing sword of Calci, a symbolical expression for divine light, into a blazing comet, which would destroy the world. The prophecy goes on to say, "When these things shall be accomplished, and the preserving Spirit has finally triumphed over Madhu, or Satan, a new Crita, or age of virtue, shall commence." This the commentators affect to understand as if the Hindus, like the Platonists, believed that a new world, like the phœnix, would spring up from the ashes of the former. That such is the common opinion with the multitude, I do not deny. But the opinion is founded on the belief that a Menwantara contained seventy-one divine ages, or repetitions of times: whereas a Menwantara denotes one time, or the return of the year at the vernal equinox. And it is not a little extraordinary, that European commentators should not know that the same term was used by the Hebrew prophets to denote the same length of time. With them "a time"

denoted 360 days; "times" 720; an "half-time" 180. The prophet Daniel descants on the *blessed* state of those who should wait, or appear at the end of the days, or "times:" which shews that it was not the destruction of the world that he foretold. In like manner, the Hindu prophet says, "What happiness shall equal his, who is permitted to see the return of the Deity as Calci at the end of the times or ages?" Which as clearly evinces that his mission is not to *destroy* the world by fire, but finally to overcome Satan.

If a Brahman does not believe the incarnation of the Lord at the commencement of the fifth thousand year of the world, yet there is no Christian virtue which his religion does not enjoin. How shall we answer the venerable sage, who enquires whether, in professing Christianity, we worship the outward man, or inward Spirit, and who then explains, from his Scripture, that his nation has for thousands of years worshipped that Spirit as the Saviour of the world, under the epithet of Narayana? In like manner the pious Job ejaculated, I know that my Redeemer liveth." The royal Psalmist styles the same divine Spirit the "God, of whom cometh salvation:" his Lord, his strength, and his Redeemer. Now the latest of these periods was at least a thousand years before the incarnation of the Messiah. If Christians hope

to propagate their religion in Hindostan, they must not arrogate to themselves divine truth, divine knowledge, and divine precepts, which were known and practised ages before the Christian era. "Our divine religion," says Sir William Jones, (and no European had a more extended knowledge of the Hindus) "the truth of which, if any history be true, is abundantly proved by historic evidence, has no need of such aid, as many are willing to give it, by asserting that the wisest men of this world were ignorant of the two great maxims, that we must act in respect to others, as we should wish them to act in respect to ourselves; and that, instead of returning evil for evil, we should confer benefits even on those who injure us: for the first rule is implied in a speech of Lysias, and expressed in distinct phrases by Thales and Pittacus; and I have seen it word for word in the original of Confucius, which I carefully compared with the Latin translation. It has been usual with zealous men to ridicule and abuse all those who dare, on this point, to quote the Chinese philosopher. But, instead of supporting their cause, they would shake it, if it could be shaken, by their uncandid asperity. For they ought to remember, that one great end of Revelation, as it is most expressly declared, was, not to instruct the wise and few, but

the many and unenlightened. If the conversion, therefore, of the Pundits and Manlavis of India shall ever be attempted by protestant missionaries, they must beware of asserting, while they teach the Gospel of truth, what these Pundits and Manlavis, would know to be false. The former would cite the beautiful Arya couplet, which was written at least three centuries before our era, and which pronounces the duty of good men even in the moment of their destruction to consist, not only in forgiving, but even in a desire of benefiting his destroyer, as the sandal-tree in the instant of its overthrow, sheds perfumes on the axe which fells it: and the latter would triumph in repeating the verse of Sadi, who represents "a return of good for good is a light reciprocity;" but says to the virtuous man, "Confer benefits on him who has injured thee," using an Arabic sentence, and a maxim apparently of the ancient Arabs. Nor would the Mussulman fail to recite four distichs of Hafiz, who has illustrated that maxim with fanciful but elegant allusions:

"Learn from yon orient shell to love thy foe,
"And store with pearls the hand that brings thy woe.
"Free, like yon Rock, from base vindictive pride,
"Imblaze with gems the wrist that rends thy side.
"Mark, where yon tree rewards the stony shower
"With fruit nectarious, or the balmy flower.

"All nature calls aloud, shall man do less
"Than heal the smiter, and the railer bless?"

"Now there is not a shadow of reason, for believing that the poet of Shiraz had borrowed this doctrine from the Christians; but, as the cause of Christianity can never be promoted by falsehood or error, so it will never be obstructed by candour or veracity."

The period is arrived, when these sentiments should be engraved on the mind of every Protestant missionary permitted to instruct our brethren in India. Let them recollect that there is no Christian virtue, which a Brahman, well versed in the Veda, can be a stranger to. Let us, therefore, while we labour to instruct the many, and unenlightened, by withdrawing the veil, by which the pure tenets of their religion have for a series of years been obscured, convince the learned and pious Brahmans, that we are far from wishing to depreciate the sacred truths contained in the Vedas; that the incarnation which we adore, descended for the purpose of fulfilling that law, and enforcing those precepts which were made known by the same Almighty power to our general forefathers by the mouth* of his prophet, their

* By the four mouths of Brahm are intended the four Buddhas, by whom the doctrine of the Vedas was promulgated and explained

great Buddha: on this subject let the prophecies of Isaiah be fully explained to them; and, I am convinced, a Brahman would imperceptibly become a Christian. If we hope to propagate our religion in India, we must divest ourselves of prejudice; and adopting the first of Christian virtues, charity, we must give no credence to those who have of late represented our Hindu brethren, as destitute of every moral virtue. Let us never forget the words of St. Paul: "Though I speak with the tongues of men and of angels and have not charity, I am become as a sounding brass or a tinkling cymbal."* The motive, that induced it, may be urged in excuse for the language held by a good and pious man against a virtuous, mild, and just race of people. That there are many bad subjects in Asia is certain. Are there not very many such in Europe? Is our island exempt from vice? Should we refer others to our Sessions paper, as a record whereby to appreciate the English character? Cer-

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explained to mankind. The common people, supposing four divine Vedas, and four heads to Brahma, send forth a Veda from each of his mouths. They likewise profess that he had originally five heads, one of which was cut off by Vishnu; by which the learned understand, that the Deity, having formed the great power Viraj, for the creation of the first pair, on his attributes being divided between the sexes, and man begotten by man, the great power, being no longer necessary, was recalled. Such is the real history of the fifth head of Brahm.

* 1 Cor. xiii. 1.

tainly not. Why then have recourse to such documents, to denounce perhaps thirty millions of people? Would Europeans be exalted in the scale of virtue, by comparing the calendar of London, with that of Bengal? How should that noble lord, who declared, "He never suffered a native either Hindu, or Mahometan, above the rank of a menial servant near his person," be enabled to judge of the *religion* and *morality* of so many myriads of people? Strange perversion of meaning. What may we not expect when we see the assertion, "that an hundred thousand people are lost to their country," in consequence of their being fed by the Pagodas, and living in ease and idleness, like the monks in many Christian countries of Europe, so rendered, as to convey a belief, that ten myriads of people became human sacrifices; that they were annually immolated to the God Jaggernaut, (the representative of the God of mercy), whose disciples strictly adhere to the command enjoined in Genesis ix. 4, 5, 6? If we have to complain of perjury among the natives of India, it is because Europeans enforce oaths, on the taking of which their very existence depends; and for the taking of such oaths, an oblation is received, as we learn from their most ancient institutes.

"In some cases a giver of false evidence from

a pious motive, even though he know the truth, shall not lose a seat in heaven: such evidence wise men call the speech of the Gods."

"Whenever the death of a man, who had not been a grievous offender either of the servile, the commercial, the military, or the sacerdotal class, would be occasioned by true evidence, from the known rigour of the king, even though the fault arose from inadvertence, or error, falsehood may be spoken: it is even preferable to truth."

In every other case the giver of false evidence is considered as the basest of mankind and thus denounced.*

"Naked and shorn, tormented with hunger and thirst, and deprived of sight, shall the man, who gives false evidence, go with a potsherd to beg food at the door of his enemy."

"Headlong, in utter darkness, shall the impious wretch tumble into hell, who, being interrogated in a judicial enquiry, answers one question falsely."

The judge is equally forbidden to receive the testimony of those that are under the influence of either party, or are interested in the cause, or that bear a bad character: but

"Just and sensible men, of all the four classes,

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* Eac. xx. 16.

may be witnesses on trials; men who know their whole duty, and are free from covetousness; but men of an opposite character the judge must reject."

Europeans in general are not aware that the Hindus are forbidden by their religion from taking an oath in a court of justice, except on very particular occasions. The judge therefore is admonished, and rules prescribed as to the persons whose evidence shall be received and punishments decreed in this world, and denounced in the next, for those that deviate from the truth. And, were the rules, prescribed in the laws of Menu, attended to by Europeans, I am convinced that falsehood would seldom, or never, be found, in a court of justice. But while oaths are enforced, which militate against the first principle of their religion, none but "those who are under the influence of either party, or are interested in the cause, or that bear a bad character," can be found to take an oath in a court of justice, or on any but such occasions as those, in which no other testimony can be procured:

"Let no man of sense take an oath in vain (that is, not in a court of justice on a trifling occasion): for the man who takes an oath in vain, shall be punished in this life and in the next." *

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* This doctrine agrees with that preached by Moses, professed at the command of God, vide Exod. xx. 7. and Deut. v. 11. But this

And although,

"In cases where no witness can be had between the parties opposing each other, the judge may acquire a knowledge of the truth by the oath of the parties, or if he cannot otherwise perfectly ascertain it;"

yet so sacred is this divine command considered by the Brahmans, that it is by no means unusual with them, to forego the greatest advantage, rather than infringe it, and to rest their cause however important on the oath of their adversary. The code of laws, from which the foregoing are extracted, is professedly taken from the Vedas; and although authors differ in respect to their being ante or postdiluvian, there is little doubt but that they were put into Sanscrit at the same period as (if not antecedent to) the Pentateuch of Moses: although the Hindus believe them to have been promulgated by the first created in an early period of the old world, they do not contend that they were written in Sanscrit, before that language was known; and although they believe writing to have been invented by

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this commandment having been misapprehended by the Jews, who rendered it a command against false swearing, (Levit. xix. 12.) Jesus, in his sermon from the mount, reproves them; expounding the text precisely as it is recorded by the Hindus, (vide fifth chapter of Matthew, beginning at the 33d verse) and understood by the Quakers

Swarochisha, son of the first Menu, yet the Geta opens with informing us, that "this immutable system of devotion was revealed to Vaivaswat, who declared it to his son Menu, who explained it to Icshwacu. Thus the chief Ree-shees knew this divine doctrine, delivered from one to another;" evidently admitting that at that period the tradition was oral. But the first Hindu Purana states that these precepts were commanded to be taken into the ark; and the Chaldeans record that they were buried in the temple of the Sun, and recovered after the deluge; which clearly shews their belief, that the Hindus were correct in supposing them committed to writing by Swarochisha, who is likewise said to have written the two principal Sastres. These divine precepts are said to have issued from the mouth of the Deity; that is, from his great prophet, their incarnate God. And so it is explained in the Geta; which, speaking in the person of Vishnu, who is supposed to have animated the body of Buddha, says, "*I* revealed this immutable system." The ancient Jews believed that the precepts given to Adam were handed to Noah, and from him to Abraham; and so they easily might; whether written or oral. For Adam lived 243 years after the birth of Methuselah, the son of Enoch; and Methuselah 369 years after the birth of Noah, who died only two years before

the birth of Abraham. The Hindu account is equally consistent, Icshwacu being the third in descent inclusive. Now, Enos, the son of Seth, was born A. M. 236, and lived until A. M. 1141; which was eighty-five years after the birth of Noah. And it is observable, that the Geta does not say, that the Divine precepts were revealed by Icshwacu to the prince, who was saved in the ark; but that, in consequence of their having been explained to Icshwacu, "this inimitable system of devotion was revealed to the chief Ree-shees," or all the patriarchs of the old world: which could not have been the case, had the doctrine not been transmitted to Icshwacu. For he was the only patriarch, who lived during the time of each of the ten Ree-shees or antediluvian patriarchs. We cannot, therefore, determine from the Geta, whether the precepts were oral or written. The Hindus invariably believe the latter; from the time of Icshwacu. That the Vedas were organised to their present form during the Cali age, the number 432000 evinces. But as 756 years of the Cali age, were in the antediluvian world, it does not solve the doubt. The most enlightened Brahmans are of opinion, that they were arranged by that son of Vaivaswata, from whom the Hindus descended. That they were organised either by him, or by that descendant who settled in Hin-

dostan is probable. But then it must have been antecedent to the usurpation of Pradyota, or not until six hundred years after, when that dynasty became extinct. Sir William Jones, who was indefatigable in his researches on this subject, places the period when the second Veda assumed its present form, (in the Sanscrit language) at A. M. 2426; which was prior to the birth of Moses. He informs us, that "one of the longest and finest Upaneshads in the second Veda, contains three lists in a regular series upwards, of at most forty-two pupils and preceptors, who successively received and transmitted the doctrines contained in that Upaneshad; and as the old Indian priests were students at fifteen, and instructors at twenty-five, we cannot allow more than ten years on an average, for each interval between the respective traditions. Whereas there are forty such intervals, in two of the lists between Vyasa, who arranged the whole work, and Ayasya who is extolled at the beginning of it; and just as many in the third list, between the compiler, and Yajayawaleya, who makes the principal figure in it. We find, therefore, the highest age of the Yagar, or second Veda to be 1580 years before the birth of our Saviour." To the truth of the above statement I most readily subscribe: but not so, to the arguments deduced from it. For, admitting that the

old Indian priests were students at fifteen and instructors at twenty-five, yet those ancient priests were comparatively modern, when put in competition with those either of the old world, or at the commencement of the new. It is contrary to reason to suppose, when the life of man was prolonged even in the postdiluvian world to nearly 500 years, that the education of the priests should be completed at the early age of twenty-five: and it is yet more absurd to suppose so stupendous a work as the Vedas, to have been the composition of 80 boys of fifteen years of age, who succeeded each other every ten years: a work that at least equals, in sublimity of language, in religious truths, and historic knowledge of the antediluvian world, any work in the known world. And if we are only to suppose these children copyists, or compilers, then we must suppose that the originals, from which they copied or compiled, were in existence, when they commenced their labour; which carries us back at least 800 years, or to A. M. 1626. And admitting these compilers to be adults, instead of children, the period for the commencement of their work is carried back to the first century of the Cali age. Nothing can be more erroneous than that system, which depends on an ideal average of time. I can, therefore, by no means acquiesce in that, which governs the

hypothesis of this author. For, if we admit it in one instance, we must in all. The astronomical system of Meya being adopted by the author of the tract entitled the Surya Siddhanta, it is named the Surya Siddhanta of Meya. In like manner, Sir William Jones supposes the tracts now extant, which are founded on the system of Parasara or Parasa Rama,* to be the works originally written by that patriarch, and therefore brings him forward to the new world. Neither can the place of the colours, nor the change of the signs, advance the argument. For the apparent alteration in both was occasioned by the alteration of the beginning of the year, about three thousand three hundred and ten years ago (as is fully explained in the Appendix C). Bhattolpalas says, "the books of Parasara and of the other *Munis*." Now, I trust, it has been satisfactorily proved, that *all* these were antediluvian: consequently, it was by no means necessary to "suppose an Ulpata, or prodigy," to fix the beginning of the fourth age 3600 years before the time of Varaha; since this author admits, that all the Brahmans agree that only *one Parasara* is named in their sacred books; that he was the grandson of Vasisht'ha the pre-

* Parasa was the sixth Avatara, or Buddha, the son of Máyá; who was the nominal father of Vyesa, who compiled the Veda, of which Sir William Jones was treating.

ceptor of Rama king of Ayodhya, the Rama of the Solar dynasty; and that Parasara might have lived until the beginning of the Calijug. This he endeavours to explain, by saying, "the mistaken doctrine of an oscillation in "the Cardinal points compelled the Hindus to place 1920 years too early." In this instance Sir William Jones confounds the Hindu scripture with the period when it was organised. For, as he admits their sacred books to contain the history of the world *from the creation to the deluge,* and that in the whole of that history *one Parasa* only is mentioned; he, by implication, admits *that one* to be *antediluvian ;* and, in so doing, destroys the system which he endeavoured to establish, on the number of lists contained in the Upanishads of the second Veda. It is possible that this Veda was organised and transmitted in Sanscrit, at the period this author supposes. But, if we believe a confusion of tongues to have taken place at Babel, we can no more suppose Sanscrit the language in which it was first composed, than we can believe the history, from which the nine first chapters of Genesis were compiled, to have been first written in Hebrew. It is sufficient for the present purpose, that the Vedas are admitted, without controversy, to have been written in their present form, and in the Sanscrit language, many cen-

turies before the Christian era: the most probable conjecture, therefore, is that they were compiled at three different periods, by three different persons. The first, or Rich, the antiquity of which baffles all enquiry, the Sanscrit in which it is written being so obsolete as to be nearly unintelligible to the most learned Brahmans, was probably the only antediluvian Scripture put into Sanscrit in the earliest ages of the new world; about A. M. 1800 or soon after. The second, or Yajur, Sir William Jones traces in that language to A. M. 2426; and there are passages therein that tend to prove his observation well-founded. Thus, "he who in this life continually performs his religious duties may desire to live an hundred years: but even to the end of that period, thou shouldest have no other occupation here below." This passage implies that the life of man was then reduced to an hundred years; and the Hebrews state the last alteration in the duration of life to have taken place at A. M. 2519, when it was shortened to fourscore years. And, although the life of Moses, who died A. M. 1553, was prolonged to an hundred and twenty years, yet it is spoken of as an unusual age; and it is recorded, that although "Moses was an hundred and twenty years old, when he died, his eye was not dim,

nor his natural faculties abated:"* The age of man, when this Veda was written in Sanscrit, being stated at one hundred years, we may conclude that it was prior to A. M. 2519, or the year B. C. 1487. The period when the Pentateuch was compiled from the works of Moses, is no where recorded It certainly was not done until after his death; for that event is recorded in the 34th chapter of Deuteronomy. We may, therefore, safely place the second Veda at least thirty-four years before the Pentateuch. The Pentateuch, if we may credit Scripture authority, was not compiled until *long* after: for in the 10th verse of the same chapter, we read, that "there arose not a prophet *since* in Israel like unto Moses, whom the Lord knew face to face." Some years must have elapsed ere this remark could have been applicable. We must, therefore, admit that the writer thereof flourished many years, probably centuries after Moses: will an orthodox Christian admit that this circumstance invalidates the Mosaic account? Why then should the circumstance of the Vedas, (which are compiled from the works of the Hindu prophet, originally written in a celestial language), being put into Sanscrit, when, from the confusion of tongues, the dialect in which they were

* Deut. xxxiv. 7.

delivered became obsolete, invalidate their truth, or take from their antiquity? And it is certain that the Persians, as well as the Hindus, suppose the language of the antediluvian world, to have been different from any in the new world; and, having been promulgated by the Deity, it is always termed celestial. The author of the Dabistan tells us "that the books of Mahabad (the Vedas of the Persians) were written in a *celestial* dialect." Let us not cavil with our Indian brethren for words, since we cannot but admit that the precepts contained in the Vedas are eminently Christian, although propagated in Sanscrit at least sixteen hundred years before the coming of the Messiah; who professed that he came not to propagate a new doctrine, but to fulfil that formerly ordained: "He came not to destroy, but to fulfil the law," a law propagated and believed by the Hindus from nearly the beginning of time.

No lapse of time, even thousands of years, no change of governments however numerous, or however arbitrary, and oppressive, has eradicated from the mind of the orthodox Brahmans, that "the light of revealed religion is to the spiritual, as the light of the Sun is to the natural world;" or induced them, for a moment, to withhold their adoration from "that divine Sun, the Godhead, who illuminates all, who recreates all, from whom

all proceed, and to whom all must return;" and whom they invoke "to direct their understanding aright, that they may obtain the life eternal." Let us not call this an abstract doctrine disregarded at present. It is the Gayatu unqualified belief in which every Hindu must swear before he can be received into the bosom of the church, or become "a twice-born."* Is it from a faith, such as this, that we wish to convert our Indian brethren? Surely, it is not. Let us rather confirm them in the truth of a religion so sublime, and so consonant to the Gospel of Christ, and, by explaining to them that Gospel and the different prophecies of our prophets, convince them that the incarnation which we worship, was an incarnation of that divine Spirit which they ever have adored, and still adore, under the name of Nara: that we believe, equally with them, that the great Buddha, the great prophet Enoch, was a type of that divine Spirit, who descended for the preservation of mankind, and who shall again appear for the confusion of the impure, the overthrow of Satan, when "the days shall be completed," equally stated by their great Buddha, whom they believe an incarnate God, and by the prophet Daniel (as we understand the prophecy,) at A. M. 5912. If, in the

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* Vide vol. II. pp. 77, 78.

attempt, we should find ourselves unable to explain *all* the prophecies, let us thence learn tolerance, and cease to pronounce all, that we do not comprehend, "monstrous absurdities." If, at the present day, their light shines less bright than ours, let us recollect that their lamp has continued burning for five thousand years: whereas ours was re-illuminated only eighteen centuries ago. So, at the great day of retribution, shall our vices appear threefold; unless we so direct that resplendent light, with which we are blessed, as to enlighten the path of others, drawing forth their virtues, instead of magnifying their errors. The Hindus, whom some represent as Pagans, never profane their Creator, by opposing the light of reason, or the light of philosophy, to the light of revealed religion. The light to their feet and the lantern to their path: was that religion, which they believe to have been revealed by the prophet Enoch in the old world; who taught them, that "The God who stooped to soften human woes, none ere implored in vain." For although heretical doctrine appears frequently to have been introduced, it is always spoken of with intolerance by the Brahmans. We must not suppose, because the ancients, who collected their information from the spurious religion of Ham and

Japheth, which found its way into Greece, had doubts relative to the immortality of the soul and life eternal, that such doubts ever entered the codes of the Hindus, the descendants of Shem; which codes appear to have been founded on the religion prescribed by the incarnate God of the old world.

Having furnished a general outline of the antediluvian Chronology and Theology of the Hindus, I shall continue the enquiry so far in the new world, as to give you some account of Crishnu their postdiluvian Buddha, and of Fo, or Foe, the pretended god of the Chinese; who has of late been confused with the Hindu prophet.

I remain, &c. &c.

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LETTER VI.

My Dear Sir,

In my former Letters I have endeavoured to explain, that the fourteen Mahabads of the Persians, the fourteen Menus of the Hindus, the fourteen kings of the Chaldeans, the fourteen dynasties of the Egyptians, and Emperors of the Chinese, were the patriarchs recorded by Moses, formed from six princes in the line of Seth, and and six in that of Cain; who reigned as contemporaries in succession, during the antediluvian world; their general father (the first created), being the first, and the prince saved in the ark the fourteenth and last Menu, or prince, of the antediluvian patriarchs. We are now arrived in the new world, where, according to the new system, fifteen dynasties had flourished in Egypt, prior to that of Mizraim, the grandson of Noah. To obviate so palpable an absurdity, we are told that the first attempt towards rectifying the chronology of Egypt must consist in lopping off, entirely, the sixteen first dynasties from the thirty-one

specified in Eusebius. This commentator* being persuaded that the original list consisted of fifteen dynasties only; the rest being absolutely spurious. This is in truth a bold and desperate mode of procedure. But we are indebted to this author for arguments, which not only refute the system he endeavours to establish, but which throw great light both on the Old Chronicle, and on the dynasties of Manetho.

The Arabians, equally with the Egyptians, allot 36,525 supposititious years to the Mundane system; at the expiration of which each nation affects to believe, that the world will be renewed. But these years, like the Menwantara of the Hindus, denote *one year* only; the renewal of time at the equinox, not the renewal of the world; and they correspond with the original Hindu year.† The Arabian day, like that of the Chinese, consisted of twelve hours, divided into an hundred equal parts.‡ Consequently twenty-five parts equalled six of our hours, or one quarter of a day. The Egyptians, after the alteration of the year by Athothes, adopted the same mode, from whence it has been erroneously stated, that the author of the Old Chronicle, and Manetho (who recorded

* Mr. Bryant, vol. IV. p. 455. † Vide vol. II. p. 277.
‡ Vide vol. II. p. 351.

from the Menwantara system ill understood), pretended to trace the ancient history of Egypt during a period of 36,525 years, in lieu of 365,25, or one year of 365 days, and $\frac{25}{100}$, or $\frac{1}{4}$ of a day.

To explain fully the Egyptian dynasties can only be attempted by a Greek scholar. But I may observe, that of the first fourteen dynasties of Manethon, seven are without names; and that in the first fourteen dynasties of every other nation the same omission is observable. The Hebrews only give the names of Adam, and the six princes in the race of Seth, who *reigned* in succession. The Hindus and Chinese give the first created, and six princes in the same line: the Chaldeans those in the race of Cain: each nation omits the names in the other race, that is, the names by which they were known as sovereigns. The Old Chronicle, which treats of Upper Egypt, gives the dynasties, or more correctly reigns, complete; making Noah the fourteenth, and Mizraim the sixteenth. The intervening one must necessarily be supplied by Ham, the son of the former, and father of the latter. To this dynasty (the Auritæ or demi-gods) 217 years are assigned; which exceeds the number usually allotted for the rule of Ham. But the Egyptians, who suppose him to have deposed his father, and who deified him by the title of Cronus (Cronus in the Greek, and Saturn in the Latin),

most probably assigned for his reign the whole period from the deluge to the time when he finally left Egypt, and made Babylon the seat of empire, for the second time, during the reign of the Auritæ in Egypt. This, according to the oldest authors, was A. M. 1868, or 212 years from the deluge. It appears highly probable, that the dynasty of Ham, who was by birth an antediluvian, should be termed that of the Auritæ, or demi-gods, since it is admitted that after his death he was worshipped as a god; divine honours having been assigned him both by Athothes and Nimrod: and it is observable, that after enumerating the reign of the deities, the Chronicle goes on to say, that the next series of princes, or first in the new world, was that of the Auritæ; the second that of the Mestræans or Mizraim; and the third that of the Egyptians. To my comprehension nothing can be more clear than this text. The demi-gods who are placed immediately after the deities, fourteen in number, are styled the fifteenth dynasty. Then come the Mizraim, and the Egyptians. On or about A. M. 1805, we find Mizraim, with his father Ham, in Egypt; who, about forty-four years after, forms the country into a kingdom, making his son ruler thereof. For although Ham did not remove the seat of empire to Babylon, until A. M. 1868, when the fifteenth dynasty ended;

the rule of Mizraim commenced A. M. 1849: and although this prince was considered the first king of Egypt, he was not an Egyptian king, being of foreign birth. But, in process of time, the government devolved to an Egyptian, a prince born in that country. So that, although Mizraim's was the sixteenth dynasty from the creation, and he was the *first king of Egypt*, neither himself nor his descendants, the two Athothes, were *Egyptian kings*. The nineteenth king from the creation is, therefore, very correctly called the first Egyptian monarch. This was Diabies, the fourth king of Upper Egypt, the fourth generation after Ham, or the Auritæ, with whom commenced the seventeenth dynasty. His reign is said to have commenced A. M. 2002; and that of Apophis over Lower Egypt (who appears equidistant from Noah), commenced at nearly the same time, A. M. 2020. He was the first who assumed the title of Pharaoh, as being the first Egyptian king; although he was the fourth king of Lower Egypt, the nineteenth king from the creation, and formed the seventeenth dynasty of the world, in Egypt.*

Manetho, who treats of Lower Egypt, furnishes us with no particulars of the fourteenth dynasty, because none of the Auritæ, or princes

* Vide Table XXV.

born before the deluge, ruled over that mixed nation; and, unwilling to allow any honours to Ham, the professed enemy of the Phœnicians, he supposes Salatis to be the first king of the fifteenth dynasty; and assigns the whole intervening space from the deluge, for the dynasty of the prince saved in the ark. But although, as a king, Salatis was the contemporary of Athothes, we read of him as a general, in the time of Cronus, Miser and Thoth, or Ham, Mizraim and Athothes. Admitting the thirteen first dynasties to have been antediluvian, the seventh, and thirteenth, must have been of contemporary princes; and as the last kings in each line, their respective reigns reached to the deluge. Supposing the six last to be the patriarchs of the race of Seth, they would stand as follows:

		Years.
Dynasty 8th or reign	of Seth	146
9th	Enos	
10th	Cainan	185
11th	Mahalaleel	43
12th	Jared	
13th	Methuselah	184
	Total of four reigns	558

No notice was taken by Manethon, of the fourteenth dynasty, for the reason just given. But, it seems, Eusebius, to complete the number

of years assigned for the rule of the divinities, allotted 184 years to the fourteenth dynasty: which in no way elucidates the text. For the sum of 742 completed years of 360 days was divided between the kings who reigned between the first-created and the prince saved in the ark, or six kings in each line, who reigned as contemporaries. It does not appear where Eusebius found these 184 years. But they, certainly, should have been divided between the ninth and twelfth dynasties; and then the number of years would have been correct, although the division was erroneous. Such is the case with the Chinese dynasties: for that nation allots 726 years of 365 days and 6 hours, for the collected reigns of the six princes, without being able to divide them, with any degree of accuracy. Great allowances ought to be made for antediluvian dates. But when the number of years agree in the aggregate, and when the same events occur, although differently related by different nations, we must suppose the outline to be correct. And this is very conspicuous, in the history of the old world, as related by the Hebrews, Hindus, and Egyptians. Of the six Menus, whom the Hindus suppose to have been sovereigns of the world between Swayambhuva and the prince saved in the ark, five were of the Lunar race, and one of the Solar. And of the six first princes in

Manethon's list, one is said to be of Elephantine kings, a term always applied to the Solar race*. But a yet more striking feature presents itself. Sesostris is placed at the head of the twelfth dynasty, or fifth of the house of Seth, which corresponds with Jared the son of Mahalaleel, and Rama the son of Dasaratha. These three great warriors flourished at the same time, and the same exploits are recorded of each; which may be taken as proof presumptive that the same person was intended. Of these we know the least of Jared. It is, however, ascertained, that he was born A.M. 461, commenced his reign at the age of 830 years, and died A.M. 1423. Of his intermediate *rule*, before his reign commenced, we have but an imperfect account, further than his carrying on grievous wars against the idolaters. The period of time is not mentioned. But he is not noticed among those who retired with Seth to the holy mount on the death of Adam. We may, therefore, conclude, that he remained below, acting as a general, during the meridian of his life. He was father to the great prophet Enoch, the type of Christ Jesus. Rama Chandra, the great Indian warrior, who combated with the giants of idolatry, and is said to have carried his conquests over the

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* Vide vol. II. pp. 230, 231.

whole world, was the father of the great Indian Buddha, prophet, or incarnate God. He is nevertheless always placed next in order to that prophet. He was appointed ruler over a province, at the close of the second age, which ended A. M. 700: and from that period, his great wars commenced. He succeeded his father Dasaratha, as a king, about six hundred years after. Sesostris, or Sesonchoris, the son and successor of Amanemes (who if he was not Mahalaleel, was at least of the same generation, the fifth from the creation) is placed at the head of the fifth dynasty in the Solar race, exclusive of the general father of mankind. He, like Rama, is placed next in order to the great prophet, or incarnate God Osiris; although, as the son of Amanemes, he must have been, if not his father, of a generation antecedent to the Egyptian God. Like Rama, he is said to have conquered the *whole* world. Now, as the government of the world, on the death of Adam, was continued in the race of Cain, by "conquering the world," we must understand conquering the race of Cain. Manetho, therefore, admits one dynasty to have been of Elephantine kings; and this, according to the Egyptian, Hindu, and Grecian history, could not have been at a much later period. For after the apostacy of the race of the Sun, who were headed by Jarasandha (a brother of Rama's) the Solar race

are said never to have prospered. The Greeks record, that, after that period, the Titans never prospered, and the Hebrews, that the apostacy was so general, that it repented the Lord that he had made man. If we can prove that the rule of Sesostris commenced at the same period, at which every Hindu believes the rule of Rama Chandra to have began, and nearly at the same period when the Hebrew authors place that of Jared, we establish the fact, that the thirteen first dynasties of Manetho were antediluvian. The Scholiast upon Apollonius Rhodius, calls Sesostris, Sesonchoris, and places him immediately after Orus, and two thousand years before Nilus, who flourished 436 years before the first Olympiad, which answers to A. M. 669. Sir John Marsham, who would fain persuade us that he was the Sesac* of Scripture, admits, that, according to Scaliger's computation, his *rule* commenced in the 1392nd year of the Julian period; which answers to A. M. 697. And either of these periods may very correctly be termed the end of an age, which expired A. M. 700, at which time Rama Chandra com*menced*† his rule. And although the date is not given when the rule of Jared commenced, as he

* Shishak, king of Egypt, 1 Kings xiv. 25.

† The Hindus record that "with the rule of Rama Chandra ended the second age:" which Europeans render "with the second age *ended* the rule of Rama Chandra."

was born A. M. 461, and did not commence his reign until he was 830 years old, we must suppose that the grievous wars he carried on against the idolaters were during his *rule*, while his father was yet alive: and then, as this prince is admitted to have lived 962 years, there is nothing extraordinary in the most learned writers and chronologists, (who admit the history of this personage, as Sesostris to be credible,) differing in nearly a thousand years, in respect to the time when he lived. Such is the case with the third Indian Buddha, the son of Jina, who from having been seen at Magadha, although for the last time in the Cali year 1000, or the year B. C. 2102, is said by Europeans to have been then born. Whereas every Hindu record places his birth in the beginning of the fourth age, about A. M. 1058, or in the year B. C. 2949, which answers to the Cali year 155; a difference of 850 years.

Sesostris, Orus, and Osiris, were certainly the three Ramas of India, contemporary princes of the antediluvian world, although of different generations. Historians do not consider, when the life of man averaged 857 years, and was frequently prolonged to 950, that the patriarchs not only lived to see their grandchildren in the twentieth and thirtieth degree, but that they usually reigned as contemporaries with those of the twentieth,

for supposing each to have attained his thirtieth year before he became a father; at the age of six hundred the patriarch saw his descendants of the twentieth generation: and six hundred years in those days was about equal to forty-five of the present day. This has occasioned great confusion in chronology. Some suppose Osiris to have been succeeded by Orus; Orus by Thoules; and Thoules by Sesostris; all of which might very well be. These three princes might have ruled over a particular province, and from local circumstances have been removed to others, according to their abilities. The wars of Osiris like those of Enoch, and Parasa Rama, were certainly spiritual; each being considered as a divine prophet. And Sesostris, possibly from his great talents as a warrior, was appointed to take charge of the province where Osiris resided, when the great war commenced. But this had nothing to do with legal, or hereditary succession. Others place Sesostris immediately after Orus, while some suppose Orus and Osiris to be the same. All these contradictions arise from a wish to reconcile dates, which are rendered incomprehensible, by reigns being called dynasties, and rulers, kings. Sesostris, I trust, will be found, to have been the only prince of the sixth generation of that race who succeeded to sovereign sway. Manetho places

this king at the head of his twelfth dynasty; the fifth king of the house of Seth. He calls these reigns dynasties, because in those days a prince scarcely ever succeeded to sovereign sway before he had attained the age of eight hundred years. We may, therefore, suppose that he joined with him in the government a certain number of princes of his house, who were selected for their abilities, and who, from being in the meridian of life, were more equal to the fatigues of government at home, and better calculated to carry on wars abroad. But the princes, so nominated, neither added to, nor diminished from, the length of the reign or dynasty, which commenced at the death of the former king, and ended with that of the reigning one. Moses supposes this prince (at least the fifth king of the house of Seth) to have attained his eight hundred and thirtieth year, before he succeeded his father Mahalaleel; which makes it highly probable that he should have appointed princes of his house to assist him in his old age, when he was no longer able to take the field in person. Manetho joins with Sesonchoris eleven Diospholites*, or princes of the house of Seth. The number of years assigned to this reign is

* By Diospholites are intended those that were born to the sons of Seth, by the daughters of Cain.

omitted. But we have the deficiency supplied from better authority. Moses states it at 132 years; which is about the average number that Manetho allots to the other reigns. And I have already observed, that the Egyptians, like the Chinese, although they are very correct in the number of years that the six princes reigned collectively, so as to carry the reign of the last prince to the deluge, are incapable of dividing the years into reigns, with any degree of accuracy. Each nation supposes the reign of the first-created to have commenced when 817 years were passed. The former nation, allotting 115 years to his reign, assigns 724 years to the six princes who reigned between Fo-hi and Yau; the latter, supposing the same number of years, 817 *, for the *rule* of Helius, whose death, it believes, marked the end of the third age, or 900 years, allots 83 years for his reign; and is therefore obliged to prolong the reign of the princes to 756 years. These inaccuracies, trifling in themselves, have led to much confusion. Eusebius, who was well versed in the Chaldean dynasties as recorded by Berosus, being convinced that Manetho was treating of the same period; and finding the *Antara* † of the fourteenth prince among those of the Gods, or twelve divi-

* Vide vol. I. page 349.

† Birth.

nities, supposed his reign to have been there like-wise. Therefore, to complete the number of years, or from 740 to 743 years of 360 days, assigned by Berosus, Eusebius allots the hundred and eighty-four years, which should have been divided between the ninth and twelfth dynasties, to the fourteenth, not recollecting, that, although the Antara of Noah commenced in the antediluvian world, his reign commenced after the flood. Others, less versed in Egyptian and Chaldean history, desirous to account for the lapse of years between the thirteenth and fifteenth dynasty, add to the 184 years of Manetho 300; stating the length of the fourteenth dynasty at 484 years; that the sum of the years might agree with the commencement of the fifteenth, or dynasty of Salatis; although no precedent existed of so long a reign. But as the first dynasty, which lasted eighty-three years, ended with the third age, or 900 years, and the fifteenth did not commence until about A. M. 1920, the deficiency was to be accounted for; and 300 years were there-fore added to the 742 assigned, by Berosus, for the reign of the six princes, between Alorus and Sisuthrus. For $900 \times 742 \times 300 = 1942$ years of 360 days; which differs in six years only from the calculations of Bishop Cumberland, who places the reign of Salatis at A. M. 1920. This was,

beyond controversy, the fifteenth dynasty of the world, in that country; being the first in Lower Egypt, and consequently the first after Noah. Yet a long lapse of time ensued, between that which was usually termed the reign of Noah, (which is considered to have ended, when he divided the world between his three sons,) and that of the first reign of the Phœnicians. This period, which actually consisted of 164 years, is, not unaptly, by the Phœnicians added to the reign of Noah, or what is called the fourteenth dynasty. Pursuing this enquiry, we shall find that the sum of the years from the creation to the end of the thirty-first dynasty, or death of Darius, corresponds with the best historic accounts. These we may divide into three periods; from the creation to the fifteenth dynasty, 1920 years; from that time to the end of the eighteenth dynasty, 593 years; and from thence to the death of Darius Codomannus 1161 years; making a period of 3674 years. Mr. Bryant rejects the sixteenth and seventeenth dynasties of Manetho, assigning the whole period to the fifteenth dynasty; which alters the series altogether. But, by replacing them, we shall find a wonderful coincidence between the list of Manetho and that of the Old Chronicle; although Syncellus, by introducing fifteen generations between the fifteenth dynasty or demi-gods, and

the sixteenth or Tanites, confuses the whole system. To these fifteen generations, or the Cunic circle, he allots 443 years. These generations, although not altogether spurious, certainly were not of the race of Ham in the line of Mizraim, who formed the first dynasty of Upper Egypt. They were probably of the house of Cush, commencing with that prince and reaching to the reign of Aratius king of Assyria, whose reign commenced A. M 2112, or 456 years after the deluge; which answers to 443 years from the birth of Cush. And with the predecessor of Aratius ended the fifteen generations of Cush; which is allowing, on an average, each generation to have attained 28 years, before the birth of his first son. But it is not my province to prove who these fifteen generations of the Cunic circle were, but who they were not. That they were not the dynasty of Noah, or that of either of his three sons, is proved by their not being included in the Auritæ or demi-gods, those born before the deluge, and who reigned after it: that they did not descend from Ham, in the line of Mizraim is proved from their not forming the sixteenth dynasty, which was of Tanites, or Mizraims, who are admitted by Syncellus to have succeeded the Auritæ: and that they did not form any dynasty in Egypt, or reign in succession, is proved from their being stated

as fifteen generations, who occupied 443 years; since we know that the fifteen generations of Cush, which descended to Aratius and occupied 456 years, only consisted of four reigns. Aratius was made emperor at this time, A. M. 2112; and reigned for forty years. Removing these fifteen generations from the line of Mizraim to that of Cush, the series is perfectly correct; although the dynasties differ in a few years, from causes which I will explain as we proceed. The Old Chronicle commences by terming the first thirteen dynasties "the reign of the Gods," and proceeds to say "to Hephaistus is assigned no time, as he is uniformly apparent both by night and by day;" evincing that by Hephaistus was intended the living God, to whom time did not attach. It further proves that the Sun was not worshipped as the Deity, as that orb could not be described as equally apparent by night and by day. The first reign commences with Helius, who sprang from Hephaistus; for so every Eastern nation writes it; "Swayambhuva the first-created, sprang from the Self-created." Helius is therefore injudiciously said by Europeans to be the son of Hephaistus: this admitted, the dynasties stand as follows:

1st Helius who reigned three myriads of years, and whose reign ended after 900 years. Then follow the twelve divinities which reached to the deluge; being six princes of the house of Cain, and six of the house of Seth; consequently the last formed the thirteenth dynasty.

13th Dynasty ended with the deluge .... A. M. 1657

14th Cronus; although the reign of this prince did not commence until after the deluge, as being the last of the patriarchs, he is placed among the Gods. The number of years which he ruled is nevertheless included in that of the demi-gods.

15th The demi-gods, the Auritæ, that is, Noah and Ham: for the latter, being born before the flood, is considered a demi-god. To this dynasty is allotted years 217

After these are enumerated the fifteen generations of the Cunic circle; which I have rejected for the reasons above given, and because the account goes on to inform us that the sixteenth dynasty consisted of eight Tanite kings.

16th Eight Tanite kings who reigned.... years 190

This was the dynasty of the Mestræans, or Mizraim. For Syncellus tells us, that "the first series of princes was that of the Auritæ:

2064

Brought forward 2064

the second that of the Mestræans or Mizraim; and the third that of Egyptians." To this dynasty, which I consider as consisting of three kings in succession, I have allotted only 153 years;* not on account of the number of princes, but because I suppose the reign of Mizraim to have commenced when Ham left Egypt; whereas the author of the Old Chronicle places the reign about forty years sooner, when his rule commenced subordinate to Ham.

17th Four Memphites, who reigned . . . . . . years 103

These formed the third postdiluvian dynasty, or that of Egyptians; Diæbus the nineteenth ruler in succession from the creation, and the fourth king of Egypt being the first Egyptian king: and this dynasty existed, according to the number of years assigned by Bishop Cumberland, for the three reigns, for 116 years.

18th Fourteen Memphites, who reigned . . years 348

2515

These were the thirteen Egyptian kings, that reigned in succession, of the family of Stoechus, who succeeded Toegar Amachus, and reached to Apappus Maximus, who died A. M. 2523, and with whom, I am con-

* Vide Table XXV.

vinced, the eighteenth dynasty ended: first, because the number of years stated in the Old Chronicle reached to the year of the world 2515, which differs in only eight years; and secondly, because the eighteenth dynasty of Manethon ended A. M. 2513, and the eighteenth dynasty of the Hindus, A. M. 2500. With this dynasty our enquiry ends. But it may be worth while, as a collateral proof of the accuracy of all three, to compare the lists from this period to the death of Darius in the year B. C. 300.

		A. M.
18th	Dynasty ended according to the Chronicle	2515
19th	...... five Diospolites who reigned years	194
20th	...... eight Diospolites	228
21st	...... six Tanites	121
22d	...... three Tanites	48
23d	...... two Diospolites	19
24th	...... three Saites	44
25th	...... three Æthiopians	44
26th	...... seven Memphites	177
27th	...... five Persians	124
28th	...... omitted	
29th	...... uncertain who; they reigned	39
30th	...... one Tanite	18

Total number of years for the thirteen last dynasties 1056, reaching to the year of the world 3571

or to the year B. C. 433.

This is 103 years short of the death of Darius, according to the Vulgate; which places the year of Christ at A. M. 4004. But, as these calculations are brought down to the death of Darius, the thirty-first dynasty, which consisted of three Persians, Darius Ochus, Arses, and Darius Codomannus, must be added; and then, we may very reasonably divide the 103 years between the twenty-eighth and thirty-first dynasties omitted by Syncellus: which places the end of the thirty-first dynasty at the year B. C. 330, when the Persians were conquered by Alexander. This may be considered almost as a mathematical demonstration, that the dynasties commenced with the reign of Adam.

The dynasties of Manetho are not so clear from the years being omitted, but may be easily explained. The first fourteen reigns, as we have just seen, according to his calculations, occupied 1942 years of 360 days, which differs in six years only from the calculations of Bishop Cumberland; who places the commencement of the reign of Salatis, who formed the fifteenth dynasty of Manetho, at A. M. 1920. Africanus confounded the three first postdiluvian dynas-

ties, by assigning the six pastor princes to the fifteenth dynasty; and Bryant has rendered the whole series anomalous by rejecting the sixteenth and seventeenth dynasties altogether. Africanus places them as follows:

15th Dynasty, six shepherd kings.
16th ...... thirty-two Grecian shepherds.
17th ...... forty-three Grecian shepherds.

So stated, they refute themselves: since it was absolutely impossible that ninety-one reigns should have passed in the short space of 260 years. But history enables us to correct them as follows:

15th Dynasty, three Canaanite shepherd kings, assisted by seventy-two chiefs chosen from the Nomi.
16th ...... two Phœnician or Canaanite shepherd kings, born in Lower Egypt, assisted by thirty-two chiefs from the Nomi.
17th ...... one Canaanite shepherd king, assisted by forty-three chiefs from the Nomi.

These dynasties still differ materially, in the detail, from those of the Old Chronicle. But from the division of the world between the sons of Noah to the end of the eighteenth

dynasty, the Chronicle treated of the kings of Upper Egypt, and Manetho of the Phœnician pastors. The former, I have shewn, ended the eighteenth dynasty of the one country, in the year of the world 2515, when Apappus Maximus ended his long reign: and the latter, I am about to shew, ended the eighteenth dynasty of the other, with the death of Pharaoh Amenophus, who was drowned in the Red Sea A. M. 2513. To understand these dynasties we must refer to the history of the pastor kings, who settled in the low country, soon after that Mizraim had formed the dynasty of Upper Egypt. They consisted of a mixed multitude, descended from all the families of the Canaanites; particularly of the Hivites. These people divided their nation into thirty-six Nomi, or pasturages; from which their aristocracy was formed; two perons being chosen from each Nomi, making seventy-two chiefs, who managed all the affairs of the kingdom civil and military. It is said that these were called Typho, by the upper Egyptians. Salatis at this time assumed the title of Hycca, which signified kingly or royal shepherds. Plutarch mentions, that Typho conspired against Mizraim

with seventy-two associates, or assistants, sworn to adhere to him. These were certainly Salatis, their great general, assisted by the seven-two pastor princes, chosen from the Nomi, and with the assistance of whom he overcame Mizraim, and put him to death in the year of the world 1911. For it was not until nine years after the death of Mizraim, that Salatis was elected king. At this period the fifteenth dynasty commenced. The whole intervening period, from the deluge, 263 years, being assigned to the fourteenth or dynasty of Noah, who, as the Hindus inform us, appeared at Magadha about eighteen years before the reign of Salates, in the year B. C. 2100.

These seventy-two pastor princes, chosen from the Nomi, who assisted Salates, when he overcame Mizraim, and put him to death, again assisted Beon, when he went against Athothes: and on that prince falling into their hands, they are said to have torn him limb from limb. They were named by the upper Egyptians Typho, the name of their destructive God, or Jupiter Typhon, the destroyer, and are described as wild beasts.

This dynasty commenced . . . . A. M. 1920

		Years
15th	Dynasty consisted of Salatis who reigned	19
	Beon	44
	Apachnus	$36\frac{1}{4}$
		$99\frac{1}{1}$

The two first princes were supported by the whole strength of the Nomi; but, during the reign of the third, dissentions took place, and the rule passed into another family; Apophes a prince born in Phœnicia being elected king.

16th	Dynasty consisted of *Pharaoh* Apophes, who reigned	61
	Pharaoh Janius . . .	$51\frac{1}{4}$
		$111\frac{1}{1}$

Apophis from being born in the country was considered as an Egyptian king. He therefore assumed the title of Pharaoh which was adopted by all the succeeding kings: with this prince commenced the sixteenth dynasty of Manetho; the second of Lower Egypt and the first Egyptian dynasty. Their rule was not of long continuance: for during the reign of the latter prince, either from dissentions among themselves, or from the losses they sustained during

their long and desperate wars, the people became dissatisfied; and great bodies of Phœnician pastors returned into the land of Canaan. During this reign, in lieu of seventy-two warrior shepherd chiefs, thirty-two only were supplied from the Nomi. And with the death of Janius, ended the dynasty. Hereditary rule was laid aside, and a king chosen for his valour and ability. This was the Egyptian Hercules, who constituted the seventeenth dynasty.

		Years
17th	Dynasty, Pharaoh Asses who reigned	49¼

This prince, the greatest warrior of his time, was elected by the people to support the falling state of the Phœnicians. He was assisted by forty-three of the best pastor generals and carried on grievous wars against the kings of Upper Egypt, for forty-nine years and two months. When overcome by numbers, he retired to his strong holds, and, although surrounded by the vast army of Telhmoses, said to have consisted of 480,000 men, he made such honourable terms for his army and the inhabitants, that he marched out with 240,000 souls, taking the way of the wilderness towards Assyria. This prince is said to have altered the year from 360 to 365 days; that is, to have

adopted the year of Athothes; to have discovered the purple dye, and to have made many philosophical and chemical discoveries. He is sometimes called Hercules Ægyptius;* sometimes Hercules Tyrius; and sometimes Hercules Phœnicious. When driven out of Egypt, he is said to have marched into Tyre; afterwards into Greece, Italy, France, Spain, &c.: leaving colonies in every country through which he passed. Whence, possibly, with their usual vanity, the Greeks termed their ancestors (the Nomian princes), Grecian shepherd kings.

These three dynasties which commenced A. M. 1920, and lasted for 260 years, of course ended A. M. 2180. And Manetho as quoted by Josephus, says, that the pastor kings kept the government of Lower Egypt in their own hands for 511 years: which certainly means that from the deluge to that period, no other dynasty existed in Lower Egypt: 218-0511 = 1669; which is within twelve years of the Mosaic account.

* We learn from Arrian, that the Egyptians compute fifteen ages to have elapsed between Bacchus and Hercules Rama. The Indian Bacchus was born in the fifth century, and Hercules or Pharaoh Asses in the twenty-first; consequently fifteen ages intervened, Vide Table XXV.

18th Dynasty. With this dynasty which was formed by Tethmosis, commenced the Theban dynasties in lower Egypt; said by Manetho to consist of sixteen Diospolites or Thebans. He probably omitted the reign of Ramesses, which lasted only one year. For the list contains seventeen princes who reigned . . . . Years* 333

Making the total number of years 2513

From this period the Dynasties are carried on as follows:

Manetho.	Old Chronicle.
18th Dynasty ended A. M. 2513.	18th Dynasty ended A. M. 2515.
19th —— Seven Diospolites.	19th —— Five Diospolites.
20th —— Twelve Diospolites.	20th —— Eight Diospolites.
21st —— Seven Tanites.	21st —— Six Tanites.
22d —— Nine Bubuslites.	22d —— Three Tanites.
23d —— Four Tanites.	23d —— Two Diospolites.
24th —— Bocharies the Saite.	24th —— Three Saites.

* For the list of these kings, vide Table XXV.

Manetho.	Old Chronicle.
25th Dynasty. Three Ethiopians.	25th Dynasty. Three Ethiopians.
26th —— Nine Saites.	26th —— Seven Memphites.
27th —— Eight Persians.	27th —— Five Persians.
28th —— One, Amyrticu the Saite.	28th —— Omitted.
29th —— Four Mendesians.	29th —— Uncertain.
30th —— Three Seberingles.	30th —— One Tanite.
31st —— Three Persians.	31st —— Three Persians.

From the forgoing lists, we learn that the nineteenth dynasty began on, or about, A. M. 2513. That each list contained thirteen dynasties, which occupied eleven hundred and sixty one years, ending with the death of Darius, on or about A. M. 2674. With the minor details of these lists, we are no further concerned, than as they apply to the great Sesostris, whom some very learned authors have placed at the head of the nineteenth dynasty: supposing him to have been the son of Amenophus, who was drowned in the Red Sea, with whom the eighteenth dynasty of Manetho ends, they name him Sesostris, or Sethosis. Whereas Manetho places Sesostris at the head of the

twelfth dynasty; styling him the son of Amanemes. The tables of Eratosthenes, as corrected by Bishop Cumberland, although they differ from the division of the dynasties according to the Old Chronicle, confirm not only the general accuracy of the author thereof, but of the lists given by Manetho. They may be compared as follows:

Old Chronicle.		Eratosthus		Manetho.	
Deluge	1657	Deluge	1657	Deluge	1657
14 The Demigods / 15 Noah and Ham	217	14 Noah / 15 Ham	192	14 Noah	263
				15 Canaanites	$99\frac{1}{2}$
16 The Mizraim	190	16 The Mizraim	153	16 Phœnicians	$111\frac{1}{4}$
17 The Egyptians	103	17 First Egyptian	116	17 Phœnician	$49\frac{1}{4}$
18 Second Egyptian dynasty	348	18 Second Egyptian	405	18 Thebans	$333\frac{3}{4}$
	2515		2523		$2513\frac{3}{4}$

A reference to Table XXV will prove that the eighteenth dynasty of Eratosthenes ended with Apophus Maximus A. M. 2523; and that of Manetho with Amenophus A. M. 2514. It is with the list of Manetho, who treated of the Phœnician pastors, that we are at present concerned: because it is said, that the "last king of the eighteenth dynasty was Pharaoh Amenophus, the third, the father of Danaus, and Ramesses, or Sesostris, the first king of the nineteenth dynasty." Now as it is admitted by the Hebrew authors, and confirmed by Scripture chronology, that Pharaoh Amenophus was drowned in the Red Sea, in the year of the world 2514; had the great Sesostris, who is said to have conquered the whole world, been his son and successor, no difficulty could have arisen in ascertaining the epoch of his reign. Yet Sir Walter Raleigh * fixes the death of Sesostris an hundred and twenty years before the delivery of the Israelites out of Egypt. Had he prefixed the M, and written 1120 years, he would nearly have met the Egyptian and Hindu calculations. For A. M. 2513 — 1120 = 1393, and the Scripture places the death of Jared at A. M. 1423; a difference of only 30 years. Sir John Marsham †,

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* History of the World, Book II. chap. ii. sect. 1.

† Chronicon Egyptiacum.

who is followed by Sir Isaac Newton, supposes Sesostris to be the same with Sesac, or Shishak of the Scriptures, and consequently brings his reign down to the time of Rehoboam, in the year of the world 3033. All this clearly proves that these authors had no certain knowledge of the person, of whose history they were treating. The Greek historian gives a more rational account of this great warrior, whose history he begins as follows. "Seven descents after Miris, they say, Sesoosis (Sesostris) reigned, who, excelled all his ancestors in great and famous actions." This account is clear. If we admit that Miris and Menes were the same, he was the first king of the world, the first Buddha of India, the Oannes of the Chaldeans, and the Fo-hi of China; the great philosopher, who instructed his subjects in all manner of learning. Sesostris, we are told by Diodorus Siculus, was the seventh prince counting from Miris; Jared was the sixth counting from Adam. But by every Eastern nation he is considered as the seventh Avatara*. It is asked, "how it was possible for Diodorus to understand what the bards and priests could not decypher? "The bards and priests were not inclined to decypher; and Diodorus seems to have translated

* Vide vol. I p. 201.

this passage without understanding his text; which is rendered obscure by Miris being rendered Meris, who was the twenty-eighth king from Mizraim. For the reign of Meris Philosophus, or the philosopher, did not commence until A. M. 2597, and that of Sephoas Hermes, the seventh prince below him, not until 220 years after, or A. M. 2817. Consequently, this prince could neither be intended for the great Sesonchorus, nor Sesostris, the son of Amanemes, whose rule began A. M. 697, nor Sesostris the son of Amenophus, whose reign commenced A. M. 2514. If we reject all comments, and allow Manetho to speak for himself, replacing the two rejected dynasties, and letting the last stand as he wrote it, at least as we receive it from Eusebius * out of Africanus, who copied from Manetho the Egyptian priest, not a single contradiction appears. He tells us that Amanemus was the king who ruled over the eleventh dynasty; that he was succeeded by his son Sesonchoris, the twelfth monarch; and then, proceeding with his dynasties, he mentions the appearance of Moses in Egypt, at the end of the eighteenth. We have, therefore, only to reckon these dynasties backwards, according to his system.

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* Canon Chronicus.

18th Dynasty.—Consisting of Theban princes, commenced with Telmothes and ended with Pharaoh Amenophus; who was drowned in the Red Sea; during whose reign Moses appeared in Egypt.

17th Pharaoh Asses the Egyptian Hercules, chosen by the Nomi in consequence of his valour.

16th Two Canaanite princes, who reigned in succession; and being born in Egypt, formed the first Egyptian dynasty, and assumed the title of Pharaoh.

15th Three Canaanite princes, who ruled in succession; commencing with Salates the first king of Egypt, although not an Egyptian.

14th Noah the first ruler in the postdiluvian world.

13th Methuselah; the last ruler in the antediluvian world, of the race of Seth.

12th Jared; Rama Chandra in India, and Sesonchoris in Egypt.

This is a plain unvarnished series which admits not of controversy; since Scripture chronology proves that the princes mentioned therein actually reigned in succession, although two generations intervened in the antediluvian world. For, according to the Mosaic account, Jared was suc-

ceeded by his grandson Methuselah; and Methuselah by his grandson Noah. So that of five generations three only became monarchs. We have the same authority for saying that Noah lived to the time of Salatis*. So that no chasm ensued in the dynasties; and from the time of Salatis to the end of the eighteenth dynasty, the number of reigns, and the number of years which they occupied, are given in the fifth column of Table XXV.

By the Egyptian Hercules, or Hercules Tyrius, we are not to understand the first Hercules, the contemporary of Hermes, Osiris and Dionusus, one person under three names. The former, or Hercules Tyrius, was an Egyptian prince of Canaanite extraction; the latter is the mythological epithet of Sesostris, the great warrior, who afterwards became chief of the twelfth dynasty. It is objected that this prince is not only mentioned in the twelfth dynasty but in the second, and in many others. This might very well be; since Jared not only lived during the time of the fourteen first princes, and thirteen first dynasties, but during the reign of eleven of them in which his own was in-

* Salatis began his reign A. M. 1920, and the Scripture chronology places the death of Noah A. M. 2007, being 87 years later.

cluded: a circumstance that cannot be traced in the life of any postdiluvian prince. Diodorus and others tell us "how he conquered the whole earth: so that there was not a nation which did not acknowledge his power." Can this be said of any postdiluvian monarch? "Upon his return after his conquests, the first thing, that he took in hand, was the making of a long ditch upon the eastern coast of Egypt, to secure himself from his next neighbours." "Strange," says Mr. Bryant, "that the monarch of the whole earth, whose army is said to have been above half a million, should be afraid of a few clans upon the desert." It is surely more strange that history should be so perverted, for the purpose of overturning the Scripture chronology. Sesonchoris, although he afterwards succeeded to sovereign sway, at this period was so far from being the sovereign of the whole world, that he did not succeed to that part of the world, or kingdom, which devolved to him by succession, until may centuries after. His authority, as a governor, or ruler, as we have seen, commenced according to one author at A. M. 669*, and according to another at A. M. 697†. Manetho, accordingly, mentions him during the second dynasty, or that of Cain; which did not commence, at

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* Scholiast on App. Rhodius. † Scaliger.

soonest, before A. M. 900. It was subsequent to this period, that, as a general, he was entrusted with the united troops of the several princes. According to the Indians, these wars were carried on by Rama Chandra during the time, but before the reign, of Satya, the third prince of the house of Seth*, who succeeded to sovereign rule A. M. 1141. Elmachinus supposes these wars to have commenced A. M. 1083, which is a medium between 900 and 1141. The latter epoch was near three hundred years before the twelfth dynasty commenced. So that the fortifications made by Sesonchoris were not those of the monarch of the world against "a few clans upon the desert," but of a great general, to secure his troops against the monarch of the whole world, the fourth king in succession from the creation, and the third of the house of Cain; whose reign, according to the Chaldean historian, commenced A. M. 1085. There are other circumstances that prove the conquests of this great personage to have preceded his reign. For whether designated Jared, Rama, or Sesostris, he is never described as sovereign of the whole earth. As Jared he is said to have carried on grievous and successful wars against the house of *Cain*, to whom the sovereignty of the

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* Vide Appendix (E).

world devolved on the death of Adam, but notwithstanding these conquests, he only succeeded to the rule of that part of the country to which Seth retired on the death of Adam; as Rama, the Hindus profess that he conquered the whole world; in consequence of which his father, to whom the sovereign power devolved, assumed the name, or title of Dasaratha; denoting that his war-chariots bare him to all quarters of the world. This king was of the fifth generation, and his title evinces that he reigned over a country that did not devolve to him by inheritance. As Sesostris, the Egyptians consider his conquests so extensive, that there was not a nation which did not submit to his arms. They extol his actions in a style of hyperbole, the most romantic. Yet it is his father whom they suppose to have been sovereign of the whole world, and whom they term Lord of the Elephants. On this account, Manetho speaks of the fifth dynasty, as being of Elephantine kings. To understand the first thirteen reigns of this author, we have only to compare them with the historic accounts given by others.

Dynasty 1st. Thinites, or Thebinites, Menes, or the first king of the world, the Protogonus of Sanchoniatho, Alorus of Berosus, and Adam of Scripture, commenced his reign A. M. 817*

Syncellus supposing Menes to be Mizraim, and reading that Mizraim, the *first* king of *Egypt*, was killed by a crocodile, or Egyptian, records that the *first* king of the *world* was killed by an amphibious animal. Africanus calls it an hippopotamus; but the Eastern expression is the lord of the river; in opposition to the Solar race, termed elephants, or lords of the forest. In conformity with this, the fourth Avatara is called the lion. These distinctions must be attended to, in decyphering records, handed down in hieroglyphics. Mr. Bryant tells us that Menes was a Lunar deity. This might very well be; since the princes of the Lunar dynasty were the first that consecrated Adam. We will not, however cavil for words, but confine ourselves to dates. The Missionaries pronounce Fo-hi to be Noah, because he was the *first* king. Although every Chinese record confirms, that six generations of kings reigned between him and the deluge. Sir William Jones, from

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* Vide vol. I. pp. 290, 347 and 177.

Menu being the *first* king, insists that he was Noah; although he admits that 3888000 suppposititious and 4888 real years, had elapsed from his birth to A. D. 1788; being 5788 years.

Dynasty 2d. Thinites, or Thebinites: Sanchoniatho, names the second prince of the world Genus, Berosus, calls him Alaporus, and the Hebrews Cain; regulating this reign by Berosus, I place the commencement of it A. M. 928

His contemporary in the Solar race, Seth of the Scripture, who forms the eighth dynasty of Manetho, commenced his reign 931

These two dynasties are said to be of Thinites, which Eusebius renders Thebinites, from Thebes, which the Egyptians supposed to be the seat of empire in the antediluvian world, or the country where Adam was placed after the fall. The two first kings are therefore called Thebanites; and the rest of the princes of that race Memphites. Berosus follows the same system; making Alorus and Alaporus Babylonians, and the rest of the princes Pantibibluns; which is confirmed by our Scripture, which places the birth of Cain in the country where Adam was placed by the Deity, and his posterity in the land of Nod.

Dynasty 3d. Memphites; Sanchoniatho

names the princes of this dynasty Light, Fire, Flame, &c. in allusion to their having discovered a new mode of generating fire. But I should think the first name was originally intended to denote the learning and wisdom of Enoch, the son of Cain, the Buddha, or Sage, of the Lunar dynasty, named by Berosus Amillarus; whose reign began A. M. 957

The contemporary of this prince was at the head of Manetho's ninth dynasty; the Ischwacu of the Hindus, and Enos of Scripture who succeeded his father Seth A. M. 1043

During this reign the religious wars, in which Sesostris is said to have taken so conspicuous a part, commenced. At least Elmachinus dates them from A. M. 1083, or the fortieth year of the reign of Enos. And we have seen that Sesostris was admitted as a ruler about 300 years prior thereto. The Hindus speak of Rama being assisted by the troops of Satya (who was the fourth king in succession) during the time when he was a pastor prince, or ruler of a province.

Dynasty 4th. Memphites; the princes of this dynasty Sanchoniatho names Cassius, Libanius, &c.; and they were so named from the mountains which they seized on. This is a very material part of their history: because it proves that they did not succeed by inheritance. The

reigning prince of this generation Berosus names Amenon, and places the commencement of his reign at A. M. 1085

Whence we ascertain that the wars commenced in the second year of his reign, which answers to the fortieth year of the reign of Enos: the Hindus name this prince Dashmantha; but admit that he only succeeded in consequence of the four sons of Yayati being disinherited. The Hebrews omit him entirely: his contemporary, who formed the tenth dynasty of Manetho, was Cainan, who began his reign A. M. 1141

It was during this reign that Sesostris, by the Egyptians, and Rama by the Hindus, is said to have conquered the whole world: by which we understand the race of Cain. For each nation records, that the next dynasty was of the race of Seth, or the Elephants.

Dynasty 5th. Elephantine kings. This intercalary reign has caused great confusion in all Eastern antediluvian Chronology, where the dates are not very clearly ascertained. For in passing over a *dynasty* of *Memphites,* we are apt to pass over the *generation.* This dynasty should have been rendered, "of Elephantine kings, who ruled over the fifth generation of Memphites." The preceding prince Amenon

reigned 119 years. At his death, it appears, the sovereignty of the world is symbolically said to have passed from the Crocodiles to the Elephants. This was in the year of the world 1204

Cainan was yet alive, but he was nearly 900 years of age. He is always spoken of as a pious and peaceable man. He is described, by the Hindus as a sylvan God; and he is said to have been so religious, that his only food was herbs and water. This is the character which the Hindus give of Satya, or the patriarch of the first Avatar. It is, therefore, most probable that he remained at home, ruling over his own subjects, permitting his son, who would shortly, by the course of nature, succeed him at Ayodhyá, the land of his forefathers, to take charge of the new conquests, and reign at Pratisht'hana. And this appears to have been the case, until the death of the old king made him sovereign of the whole world thirty-two years after, or A. M. 1236

During this reign, the 5th and 11th dynasties of Manethon were headed by the same prince. There is no part of Hindu history so marked as the fifth dynasty of the world. The prince, who presided, was the father of the great warrior Rama, the Hindu Mars. He

assumed a title denoting the extent of his territories; and it seems that the wars, which Rama so successfully terminated, were against an usurper and his illegitimate issue; if indeed they were his issue. For Sanchoniatho tells us, that the next generation after Cassius and his brothers, who had seized on the country by force, was Memramus and Hipsuramus, so named by their mothers: the people of that generation being so libidinous, that there was no distinction of families: the sexes living promiscuously together, like the beasts of the field. On this account, probably, the Hebrews pass over this generation in the race of Cain, and the Hindus in the children of the Moon; and as it is certain that the Hindu and Egyptian histories of the antediluvian world are drawn from the same source, we must suppose the same persons to be intended: the cause which occasioned the fifth dynasty to pass to the race of Seth is very obvious. But, it may be asked, on what supposition can it be presumed, that in the next generation the sovereign rule returned into the family of Cain? This the Hindu history enables us to answer. Dasaratha the king of the fifth dynasty, married a princess of the Lunar race, lineally descended from Yayati, the third monarch of

the world; in consequence of which, his son was named Chandra, denoting that he descended from the children of the Moon. The half-brother of Rama Chandra was Bharatta, the Agrius of Sanchoniatho. And, as we have seen that the prince of the fourth generation or dynasty was an usurper, and as the fifth was the spurious offspring of that generation, it follows that the son of Cau'shalya, the wife of Dasaratha, who was lineally descended from Yayati, was the legal heir to the throne. But this was not Rama, but Bharatta, the son of this princess, by a former husband, a prince of the Lunar dynasty, whose rights had been overthrown by the usurpers. On the death, therefore, of the fifth king, the throne devolved to its rightful owner. Bharatta became sovereign of the world, and Rama ruled over that part of it which had been assigned for the patrimony of the Solar race. Therefore, Mahalaleel, when he perceived his death approaching, summoned his sons, and made them swear, by the blood of Abel, not to dispute the sovereign rule with the race of Cain; or to descend to the valley, which belonged to them by inheritance. Now this was the most sacred oath that could be administered. For, in those days, to swear by the Deity would have been

considered profane. From this time we hear of no wars for forty years, when the apostate brothers of Jared disputed the sovereignty of the world. Then began the war of the Giants.

Dynasty 6th. Memphites; this prince Sanchoniatho names Agreas, and describes him as coming after a long lapse of years; which confirms the foregoing account; two generations having intervened between his great ancestor Yayati and himself. The commencement of his reign we must suppose at the death of Dasaratha A. M. 1291

Since his contemporary who formed the twelfth dynasty of Manethon, the Jared of scripture, commenced his reign in that year, or A. M. 1291

This differs in some respects with the dates of Berosus; who places the commencement of the reign of Daus at A. M. 1381. This is the only date that does not agree. But the priest of Belus gives his dates according to the generations of the patriarchs of the race of Cain; in the same manner as Moses gives those in the race of Seth. Had either deviated from this rule, no certain epoch for the deluge could have been obtained. Berosus further tells us, that these are the generations of the kings, in succession, from Alorus to the deluge; pro-

mising in his second book (which unfortunately has not reached us) to give the history of their reigns. And in this book, I have no doubt, the intercalary reign of the house of Seth was explained. We may therefore presume, that the time affixed (A. M. 1381) for the commencement of the reign of Daus is a supposititious date, drawn from the death of Malaganes. But since the fifth generation of the Memphites was set aside as a dynasty, the death of that prince could, in no supposition, regulate the commencement of the sixth reign. Admitting the other hypothesis, Bharatta lived to the age of 1018 years; and although this exceeds the usual term of man's life, yet as the Mosaic account allows 962 years for the life of his contemporary Jared; there is nothing sufficiently heterogeneous in this to invalidate the credibility of the author. But, if we regulate the age of Bharatta by the number of years which Berosus allows for the reign of the sixth prince in the race of Cain (98), and admit him to have attained his eighth year when his mother married Dasaratha, his age could not have exceeded 936 years. In this case, the reign of his successor lasted 267 years, which is by no means impossible, since a generation intervened.

The Mosaic account records that Mathuselah, the grandson of Jared, whose reign likewise reached to the deluge, reigned 233 years. The Chaldeans, according to this reading, say that Anadaphus the son of Acdoreschus, and consequently the grandson of Daus, whose reign reached to the deluge, reigned for 267 years. Either reading is perfectly consonant with the Hebrew Scripture; and we know, from undoubted authority, that the Hindus who name the war of the Giants after the great Bharatta, the Daus of Berosus, do not describe him as an active agent in that war; the hero of the great war, or Maha-Bharat, being Yudhishther, the descendant of Bharatta, which clearly proves, as the war commenced in the fortieth year of his reign, that he was too far advanced in life to take an active part therein.

Dynasty 7th. Memphites. This is the last reign according to the list of Manethon, in the race of Cain. This prince Sanchoniatho names Techites, and Berosus Anadaphus; and since his reign reached to the deluge it is not very material whether it began . . . . A. M. 1398
or A. M. 1479

The reign of the same generation in the race of Seth, which likewise reached to the deluge, commenced . . . . A. M. 1423

and formed the thirteenth dynasty of Manethon.

It has, I trust, been proved, that these thirteen reigns are those which are mentioned in the Suriti; where it is recorded, that from Menu named Swayambhuva, or sprang from the Self-existing, descended twelve Menus, in two lines, consisting of six in each: of both which Swayambhuva was the chief. It remains to prove, that the five following dynasties agree in dates with these of the Egyptians.

Dynasty 14th. Satyavata, who was by favour of Vishnu created a Menu, after the deluge, by his patronymic of Vaivaswat, commenced his reign . . . . A. M. 1657

Dynasty 15th. Twenty princes of the house of Shem, the son of Vaivaswat who formed a republic at Magadha, after the deluge, of whom Satya-jit was the chief . . . . A. M. 1758

Dynasty 16th. Pradyota and four princes of the house of Ham . . . . A. M. 1902

Pradyota usurped the government on the death of Satya-jit. This dynasty consisted of princes in succession.

Dynasty 17th. Sisunage and nine princes in succession of the house of Ham . . . . . A. M. 2040

Dynasty 18th. Nanda of the race of Ham, and line of Cush . . . . A. M. 2400

This prince reigned one hundred years. So that the eighteenth dynasty of the Hindus ended A. M. 2500; which differs in fifteen years only from the end of the same dynasty, as given by the Old Chronicle, and by Manethon. For the particulars of these reigns, see Table XXV. These dynasties are continued by Rhadacanta to the year B. C. 452; which meets the conclusion of the dynasties of the Old Chronicle, and proves that these Indian governments were subverted at, or about, the same period As I shall presently have occasion to enter upon these reigns in detail, I shall only observe, that they were 45 in number, and that they ended in the Cali year 2650, or in the year B. C. 452.

That the first postdiluvians, who settled at Magadha, were of the race of Shem, appears certain. Sir William Jones, who supposes this little commonwealth a dynasty of twenty kings in succession, places Satya-jit at the bottom of the list, to account for Pradyota, usurping the government in consequence of Puranjaya, the son of Satya-jit, being put to death by his minister. But the name denotes the contrary; Satya, is a circumstantial name, denoting the first. We trace, very accurately, that these princes supposing them of the race of Seth, travelled towards Magadha, when Ham and Japheth journeyed towards Babylon.

Our only difficulty is to discover which of the sons of Seth was intended by Satya-jit. Elam, we know, inhabited Persia, which in the Hebrew Bible is termed Elam. Media was near to it. Sometimes we read of the Medes and Elamites, and at others of the Medes and Persians. Now, since it has been accurately ascertained that the religion of the Persians was founded on that of the Hindus, it is probable, when the family of Satya-jit was driven from Magadha, that they settled in Persia. All that we know for certain is, that the family of Shem were driven from the country, and that the military tribe of Ham formed a dynasty there, which remained in that race, although in four families for 472 years. Pradyota, the son of Sunaca, who deposed the rightful heir of Magadha, was the contemporary of Athothes king of Egypt. They were equidistant from Noah. Each formed the first dynasty in his respective country, after the first peopling thereof. The Mizraim, who first peopled Egypt, were the descendants of Ham, headed by one of his sons: and those, who first peopled Magadha, were the descendants of Seth, headed by one of his sons. On the expulsion of this race, the Solar dynasty is said to have become extinct. This is an evident misconstruction of the text. For all the descendants of Noah were equally of the Solar race. It was the family of Satya-jit, the son of

Vaivaswat, or the Sun, that became extinct at Magadha, by the death of Puranjaya. Athothes began his reign in Egypt A. M. 1911, Pradyota in Magadha A. M. 1902; and, as these events occurred during the time that the Cshatriya, or military tribe of Ham, were spreading themselves in all directions, when Mizraim was established in Egypt, and had secured the succession to his son Athothes, there can be no doubt that Pradyota was of the same family. This appears to have escaped the notice of Anglo-Indian chronologists; who inform us, that "the *Cshatriya family* of *Pradyota* became extinct by the death of Nanda and his sons." It was the *race* from which Pradyota sprang, that became extinct by the death of Nanda, in the Cali year 1600, or the year B. C. 1502; the family of Pradyota ended with his dynasty in the Cali year 1140; when the seventeenth dynasty was formed by Sisunaga, probably a descendant of Cush. Neither did the Cshatriya, or military dynasties, end with Nanda. The three succeeding ones, which consisted of twenty-four princes, who ruled collectively for five hundred and ninety-four years, were all of the Cshatriya cast, although of a different race from Sunaca, the father of Pradyota. It is, therefore, a probable conjecture, that the learned and ingenious Brahmans was instigated to destroy Nanda of the

race of Ham, for the purpose of restoring the race of Shem to the rule of Magadha. For he neither assumed the government, nor gave it to any of his family, but recalled a prince of the Maurya family. But, as long antecedent to that period, the sovereign authority had been divided from the priesthood, the military cast were continued in power until the year of the Cali age 2198; when the Sudra cast succeeded, and ruled at Magadha, until the Hindu government was entirely subverted, in or about A. M. 3550. And it is well known, that, unto the present time, the Rajas and Poligars are nearly all of the very lowest cast. Athothes introduced into Egypt the most idolatrous religion that was then known in the postdiluvian world. And, from the assumption of power by Pradyota at Magadha, we trace the introduction of images into the Hindu temples. But, although the Hindus deviated from the pure religion of their ancestors, they never adopted that of the Egyptians. Neither the Hindus nor Persians worshipped those gods, which were adored in Babylon, or any part of Egypt; neither did they neglect the worship of the living God. Although the one prostrated himself before an image, and the other before fire as emblems of the eternal Spirit, but not as antecedent powers. And it is permitted in the Sastres to personify the Deity, " for the purpose of assist-

ing meditation;" which permission is qualified by saying, "The wise know the supreme omnipresent Spirit is by no means the object of any sense. Him, some adore as transcendently *present* in elementary fire." The Persians consider fire as the purest element; and the image of the Hindus, as the symbol of the Deity, depends on its purity. For should an image, although of the finest gold, have received the smallest blemish, it would be rejected. Whatever is received into the temple must be without blemish. Each nation abominated the rites of the Egyptians, and still speak of them with intolerance. Some authors profess to believe that Pradyota introduced human sacrifices. But the circumstance is not established, and the assertion apparently rests on a verse in the Veda; where it is recorded, that "a penitent and contrite heart is more acceptable to the Deity, than the sacrifice of men, of bulls, or of camels." Which implies that such sacrifices were made. But every learned Hindu believes that many laws, enacted by Menu, were only intended for the three first ages, and that part of the fourth, which expired before the deluge: and we learn from the Aditya Purana, "that the sacrifice of a bull, or of a man, or of a horse, and the use of spirituous liquors, must be avoided, in the Cali age." By which we can only understand the postdiluvian

world. For the Aditya Purana is professedly a postdiluvian work. The rule of the Athothes ended A. M. 2002. The family of Pradyota were expelled A. M. 2046; soon after which a reform was made in the Egyptian religion, and the worship of the living God was introduced, under the symbol of Cneph, depicted as a dragon, or serpent, with the head of an hawk. "Epais saith, the first most divine Being, is a serpent having the head of an hawk, beautiful to look on, whom if he opens his eyes fills the universe with light in its first-born region. If he winks, darkness ensues*." Plutarch says, the Egyptians owned nothing mortal to be a god, but worshipped the god Cneph, whom they described as a being without beginning and without end, and therefore refused to pay those charges levied on others, for the purpose of defraying the expenses incurred for the animals worshipped in Lower Egypt. The worship of Cneph appears evidently to have been imagined from the symbolical representation of Vishnu, as the preserving attribute of the Eternal Spirit, invariably depicted with the serpent, and hawk, or eagle: the former being symbolical of eternity, and the latter of divine light. Not long after this period, a reform in the religion of Lower Egypt is said to have taken place. For, when

* Bishop Cumberland.

Tethmosis, who founded the Theban dynasty, conquered the shepherd kings, he forbad human sacrifices. As it is morally impossible that Rhadacanta could have had any knowledge of those authors, from whom we receive the accounts of other oriental dynasties, the coincidence in dates stamps authenticity on the whole. We cannot admit the accuracy of the postdiluvian records, and reject those of the antediluvian world, which agree in a yet more eminent degree with the Hebrew Scripture.

The Chaldeans record, that the eighth ruler of the world named Sisuthrus was saved in an ark from the general deluge, which occurred A. M. 1656; allotting for the reigns of the six princes that ruled between Alorus and Sisuthrus, 740 years of 360 days.

The Hebrews inform us that the eighth person, a preacher of righteousness, was saved in the ark from a deluge, which destroyed the rest of mankind, A. M. 1656; and they allot for the reign of the six princes that ruled between Adam and Noah 725 years of 365¼ days.

The Chinese, who like the Egyptians, omit any particular account of the ark, record that Yau, the eighth ruler of the world in succession, commenced his reign one year after the great deluge. Couplet, who supposes this reign to have com-

menced A. M. 1650, places it in the fortieth year of a cycle. But the classical Chinese authors place it in the Cali year 757, or A. M. 1657, the forty-seventh year of a cycle. The cycle is not very material; since all the Chinese authors agree, that in the preceding year of the same cycle, there was a deluge, which inundated the whole earth:

The Hindus inform us that the eighth prince,* named Satyavatar, was saved in an ark, by the especial favour of the Deity, from a general deluge, which was ordained for the destruction of the world in consequence of their impiety; and which commenced when seven prophetic days were ended, answering to 1680 years of 360 days. For $864000 \times 7 \div 360 = 1680$. That when the waters abated, he was appointed by the Saviour of the world (the favour of Heri) the eighth Menu, and named from his Patronymic Vaivaswata, or child of the Sun. It admits not of doubt, that the Hebrew Noah, the Chaldean Sisuthrus, the Chinese Yau, and the Hindu Satyavatar, who assumed the name of Vaivaswat after the flood, were the same person, described by different names. And since each nation professes that his reign commenced one year after the great deluge,

* The eighth ruler was the seventh Menu, of the Solar dynasty; the first Swayambhuva, being the chief of both lines.

it follows that the seven preceding kings, who reigned in succession, forming thirteen dynasties, reigns, or Menwantaras, were antediluvian. To elucidate this subject, I have formed the several dynasties of the several nations into a comparative table, from the commencement of the world until the return of the Israelites from Egypt. The first column gives the descendants of Adam, in the race of Seth, continued in the line of Shem, until the death of Moses, according to the Hebrew text of the Bible: the second column gives the Egyptian antediluvian dynasties, according to the Old Chronicle, from Helius to the deluge, continued in the race of Ham and line of Mizraim: the third column gives the Egyptian antediluvian dynasties continued from the tables of Eratosthenes, as corrected by Bishop Cumberland, until the death of Apaphos Maximus A. M. 2522. The fourth gives the Hindu antediluvian dynasties, from Swayambhuva, in the race of Seth, to the deluge; continued in the race of Shem until the death of Paranjaya; and from that epoch in the race of Ham; until the death of Nanda, A. M. 2500. The fifth shews the Egyptian antediluvian dynasties, according to Manethon, continued in the mixed family of Cush, until the end of the first Theban dynasty and from that time to the death of Pharaoh Amenophus A. M. 2513: the sixth

exhibits the Chaldean antediluvian dynasties from Alorus, in the race of Cain, to the deluge, continued in the race of Ham and line of Cush, until the usurpation of Nimrod; and the seventh column gives the Chinese antediluvian dynasties, from Fo-hi, in the race of Seth, to the deluge, continued in the race of Japheth.

The fourteen Mahabads of the Persians are, evidently, the same as the fourteen Menus of the Hindus. I am not in possession of the Persian names; but the whole account will be found in the Dubistan. The following extract from the third volume of the Works of Sir William Jones, page 111, is sufficient to warrant the assertion, that "a powerful monarchy had been established for ages in Iran, before the accession of Cayumers; that it was called the Mahabadian dynasty; consisting of many princes, of whom *seven* or *eight* only are named in the Dubistan, and among whom Mahbul or Maha Beli had raised their empire to the zenith of human glory." This account corresponds in point of numbers with that of every other nation; giving seven princes in succession, mentioning the eighth doubtfully, his reign not being in the antediluvian world. Mohsan, the author of the Dubistan, assures us, "that in the opinion of the best informed Persians who professed the faith of Hushang, distinguished from that of Zera-

tusht, the first monarch of Iran, and of the whole world, was Mahabad; who divided the people into four orders; the religious, the military, the commercial, and the servile: adding that "he received from the Creator, and promulgated among men, a sacred book, in an heavenly language; and that fourteen Mahabads had, or would appear, in human shapes, for the government of this world." If, adds Sir William Jones, "we can rely on this evidence, which to me appears unexceptionable, the Iranian monarchy must have been the oldest in the world." Now as this evidence appears unexceptionable, we must pronounce it the oldest, because it was the antediluvian monarchy. The Persians, like the Hindus, give a long list of princes in their dynasties, but have only eight in succession as rulers of the world. The six intervening princes, if Sir William Jones is correct in rendering Mahbul Maha Beli, were of the race of Cain.

HEBREW

ANTEDILUVIAN PATRIARCHS

according to the Hebrew text of the Bible.

Yrs.		Yrs.	Yrs.
1	Adam		931
931	Seth	112	
1043	Enos	98	
1141	Cainan	95	
1236	Mahalaleel	55	
1291	Jared	134	
1425	Methuselah	233	
			725
1656	Year of the deluge		1656
	Noah of the tenth generation was the eighth patriarch, in the line of Seth, that ruled in succession vide Gen. chap. v. His reign, having commenced in the postdiluvian world, is omitted in all antediluvian dynasties.		
929	Cain, contemporary of Seth	28	
957	Enoch, contemporary of Enos	128	
1085	Amenon, contemporary of Cainan	119	
1204	Megalarus, contemporary of Mahalaleel	177	
1381	Mehujael, contemporary of Jared	98	
1479	Lamech, contemporary of Methusalah	177	
			727
	Add the life of Adam according to the Chaldeans		929
1656	Year of the deluge		1656

N. B. The specific number of years the patriarchs in the line of Cain reigned, not having been given in the Pentateuch, are supplied from Abidinus out of Berosus.

EGYPTIAN

ANTEDILUVIAN PATRIARCHS

according to the gloss of the Old Chronicle.

Yrs.	Yrs.	Yrs.		Yrs.	Yrs.
1	829		Helius the son of the living God vide Luke iii. 38, reigned three myriads of years (days) equal to	829	
			The Antara of this prince is reckoned from A. M. 1; his reign from A. M. 829; the year in which the cycle of sixty years first came into use.		
6	912		Six divinities, antediluvian patriarchs, of the race of Cain names not given the aggregate of whose Antara, or time, from the return of that race to the deluge, is stated at years 2984; and who are said to have reigned, in succession, from the death of Helius to the rule of the demi-gods, or those born before the deluge who reigned after it, i. e. Noah and his sons. The aggregate of these six reigns occupied	744	
			Add the number of years Helius lived, before the cycle of sixty, i. e.	829	
		1656	Year of the deluge		1656
6	912		Six divinities, antediluvian patriarchs, of the race of Seth, the contemporaries of the above, who ruled for a like number of years over that part of the world, to which Seth retired on the death of Adam. Named by the Hindus Ayodhya, by Manethon Herculia.		
13			The above are usually termed Cronus and the twelve divinities.		

HINDU

ANTEDILUVIAN PATRIARCHS

according to the Sacred Puranas, and the Institutes of Menu, Gloss of Calluca Bhatta.

Yrs.	Yrs.		Yrs.	Yrs.	Yrs.
1	1	Swayambhuva who sprang from the Self-existing	930		1
		This first Menu, is figuratively said to have ended his mortal career, when the third age was completely ended, or after 900 years. And historically when 3888030 years had expired, answering to A. M. 930.			2, 3
2, 3, 4, 5, 6, 7	930	Swarochisha, Auttama, Tamosa, Raivata, Chucshusha, Vaivaswata — Solar dynasties six Menus well versed in the Vedas. — reigned	726	1656	4, 5, 6, 7
		These six Menus are said to have ruled at Ayodhya, in succession, from the death of Swayambhuva to the deluge; when Satyavatar the eighth prince was saved in a miraculous ark, and by favour of the Deity, appointed the first Menu of the postdiluvian world, by his patronymic, of Vaivaswata. These seven princes ruled in succession, until seven prophetic days from the creation were passed, or 1680 years of 360 days.			8, 9, 10, 11
8, 9, 10, 11, 12, 13	930	Atri, Yayati, Dushmanta, Bharatta, Yudhishthira — Lunar dynasties	726		12
		These six Menus are said to have reigned at Pratisht'hana, as sovereigns of the world, from the death of Swayambhuva to the deluge.			
		The name of the prince that should have formed the eleventh dynasty, does not appear in the Lunar pedigree. Raivata, who formed the fifth dynasty of the Sun, having by his son Rama (Sesostris) conquered the whole world, Raivata was the assumed title of Dasaratha, who married the mother of Bharatta, a princess of the house of Yayati.			13
	1656	Lunar dynasties became extinct.			

CONTINUED
in the line of Shem.

			Yrs.	Yrs.
1	1657	Deluge ended.		
	1657	Noah, before he divided the world between his sons		100
		Shem born before the deluge, ruled after it; and is therefore considered by the Egyptians one of the Demi-gods.		

POSTDILUVIANS.

Born.		Lived.
1659	Arphazad	438
1694	Selah	433
1720	Eber	464
1758	Peleg	239
	Noah divides the world between his three sons Japheth, Ham, and Shem.	
1788	Reu	239
1820	Sereg	230
1850	Nahor	148
1879	Terah	205
2009	Abraham	175
2084	....the promise given	
2109	Isaac	180
2169	Jacob	147
2260	Joseph	110
2433	Moses	120
2513	Israelites delivered out of Egypt, and Pharaoh Amenophus drowned in the Red Sea.	

CONTINUED
in the race of Ham, line of Mizraim, according to the Chronicle.

			Yrs.
14	1657	Deluge ended	1657
15		Cronus / Ham } the Auritæ.	
		These two dynasties are blended under the epithet of the Auritæ. The demi-gods, or those born in the antediluvian world, who ruled after the deluge, to distinguish them from the divinities, or the antediluvian patriarchs, who reigned before the deluge.	
		The rule of the Auritæ lasted years	217
16	1874	Tanites, or Mizraimites	190
		This dynasty consisted of eight princes.	
17	2064	Memphites, four in descent	103
18	2167	Memphites fourteen in descent	348
		Years from the creation	
	2515	The eighteenth dynasty ended according to the Old Chronicle.	2515

CONTINUED
in the race of Ham, line of Mizraim, according to Bishop Cumberland from the tables of Eratosthenes.

			Yrs.	Yrs.
		Deluge lasted, years	1	
14	1657	Cronus, or Noah	148	
15	1805	Ham	44	
16	1849	Three Tanites, viz.		
		Mizraim	62	
		Athothes, or Thoth	59	
		Athothes II.	32	
				153
17	2002	Three Memphites, viz.		
		Diabies	19	
		Pemphos	18	
		Toagar Amachnus	79	
				116
18	2118	Fourteen Memphites, viz.		
		Stoechus	6	
		Gosormies	30	
		Mares	26	
		Anoyphus	20	
		Sirius	18	
		Chnubus Gneurus	27	
		Ranosis	13	
		Biyris	10	
		Saophis	29	
		Sensaophis	27	
		Moscheris	31	
		Musthis	33	
		Pammus Archondes	35	
		Apappus Maximus	100	
				405
		Years from the creation		2523
	2523	The eighteenth dynasty ended according to Eratosthenes.		

N. B. Anoyphus succeeded Mares A. M. 2180, at the same time that Tethmosis, of the same race, conquered Pharaoh Asses and formed a dynasty of Thebans, or Memphites in Lower Egypt.

CONTINUED
in the Solar race (Shem,) line of Elem, according to tables of Rhadacantha.

			Yrs.		
		Deluge lasted, years		1	
14	1657	Satyavatar by his patronymic of Vaivaswat		101	14 1657
15	1758	Satya-jit and nineteen princes of the Solar race, said to have ruled at Magadha, formerly the seat of empire of Jarasandha, the brother of the sixth Menu, of the antediluvian world. This dynasty lasted years		144	15 1920
16	1902	Five princes of the family of Sunaca, who murdered Puranjaya the son of Satya-jit and placed his own son on the throne		138	16 2028
		This dynasty of the race of Ham consisted of Pradyato, Pataca, Visacliayupa, Prajaca, Nandiverdhana.			
17	2040	Ten princes of the same race of another branch of the family		360	17 2131
		This dynasty consisted of Sisunaga, Cacaverna, Cshemadherman, Cshetrajnya, Vidhisara, Ajalasatru, Darbhaca, Ajaha, Nandiverdhana, Mahanandi.			
18	2400	One prince, Nanda		100	18 2181
		This pastor prince is said to have been the protector of the postdiluvian Buddha, when he fled from Cansa the tyrant of the east.			
		With Nanda not only the family of Sunaca, but the race from which he sprang, *became extinct at Magadha*; the rule reverting to the race of Satya-jit in the family of Maurya.			
		Years from the creation	2500		
	2500	The eighteenth dynasty of the Hindus ended according to Rhadacantha.			2515

EGYPTIAN

ANTEDILUVIAN PATRIARCHS

according to Manethon, as given by Eusebius out of Africanus, commonly called the fourteen dynasties of Manethon.

	Yrs.	Yrs.
Menes the Thinite.		
Thinites, those born in the country where Menes, or Adam, was placed, after the fall of man.		
Memphites, those belonging to the country where the son of Menes retired to after the murder of his brother.		
Memphites.		
Elephantines, or princes of the Solar race (Seth this designation was invariably used both by the Hindus and Egyptians to distinguish the Solar dynasties: vide last column.		
Memphites.		
Memphites, this was the last Lunar dynasty, and reached to the deluge	....	1656
Herculians *, the contemporaries of the Thinites of the second dynasty.		
Herculians, the contemporaries of the Memphites of the third dynasty.		
Heracleotics, the contemporaries of the Memphites of the fourth dynasty.		
Diospolites, those who intermarried with the Memphites, the contemporaries of the fifth generation of the Memphites: the head of this dynasty was an Elephantine prince who governed the whole world during the fifth dynasty.		
Diospolites, the contemporaries of the Memphites of the sixth dynasty; this dynasty was headed by the great Sesostris (Rama), who conquered the whole world, as a general, during the third and fourth dynasties.		
Diospolites, the contemporaries of the Memphites of the seventh dynasty. This dynasty reached to the deluge, consequently Manethon gives no particulars of the fourteenth dynasty	....	1656

* Africanus supposes the eighth dynasty to have been of Memphites: an error evidently arising from the supposition, that there were six kings of the Lunar dynasty who governed the world after Menes, and finding the fifth prince among the Elephantines supplies the deficiency from the first Solar dynasty, or Herculians.

CHALDEAN

ANTEDILUVIAN PATRIARCHS

according to Berosus given by Eusebius out of Abydenus.

	A. M.		Yrs.	Yrs.
1	829	Alorus the Chaldean	....	100
2	929	Alaparus of Chaldea, the country where Alorus, or Adam, is supposed to have been placed after the fall of man	28	
3	957	Amillarus of Pantibiblus, the country to which the son of Alorus fled after the murder of his brother	128	
4	1085	Amenon the Pantibiblon	119	
5	1204	Megalanus the Pantibiblon	177	
6	1381	Daus the Pantibiblon	98	
7	1479	Anadophus the Pantibiblon	177	727
	1656	Year of the deluge.		
8	951	Seth, the contemporary of Alaporus	112	
9	1043	Enos, the contemporary of Amillarus	98	
10	1141	Cainan, the contemporary of Amenon	95	
11	1236	Mahalaleel, the contemporary of Megalanus	55	
12	1291	Jared, the contemporary of Daus	132	
13	1423	Methuselah, the contemporary of Anadophus	233	
			725	
	1656	Year of the deluge. Add the years that had expired before the date of the reign of Alorus	....	829
				1656

Note. Berosus, who gave the history of the sovereigns of the antediluvian world, confined himself to the race of Cain. The names and dates of their contemporaries are, therefore, supplied from the Hebrew: the priest of Belus, nevertheless, records that "the reign of the seven first kings reached to the deluge; then came Sisuthrus, 'the son of Ardates,' who was not of the race of Alaporus," "who was saved in an ark," making the eighth king in succession, the first in the postdiluvian world.

CHINESE

ANTEDILUVIAN PATRIARCHS

according to the classical Chinese authors.

	A. M.		Yrs.	Yrs.
1	817	Fo-hi the son of heaven	....	115
2	932	Shin-wang	108	
3	1042	Whang-ti	109	

By this emperor, commonly designated the yellow emperor, the cycle of sixty years was invented, during the life of Fo-hi, and brought to perfection after he became emperor. Others attribute the discovery to Fo-hi, and the improvement to Whang-ti. It is certain that the Egyptians and Chaldeans, equally with the Chinese, date the reign of the first-created from the epoch of the cycle of 60 years, or A. M. 829; although commentators supposing these to be years of 360 days, reduce them to Julian or Egyptian years; and dating the reign of Fo-hi from A. M. 817, lengthen the reign to 115 years, to make the death of Fo-hi agree with the commencement of the reign of his successor Shin-wang.

	A. M.		Yrs.	Yrs.
4	1140	Shan-han.		
5		Chwen hyo.		
6		Ti-co.		
7		Ci-e.		

The specific number of years that each of these princes reigned, are not given; but the aggregate is stated at years .... 516, or from the deluge to the flood, which is placed in the Cali year 756, being the forty-sixth year of the fourteenth cycle, answering to A. M. 1656.

Yau the eighth emperor, in succession, of this race, commenced his reign in the forty-seventh year of the same cycle; and consequently in the postdiluvian world.

	A. M.		Yrs.	Yrs.
		Add the years Fo-hi lived before the cycle of 60	817	1541
	1656	Year of the flood.		1656
8	952	Cham, the contemporary of (Shin-wang, Whang-ti, Shan han, Chwen-hyo, Ti-co, Ci-e) years	724	
9–13				

These six patriarchs were of the race of Cham, or Cain.

CONTINUED

EGYPTIAN (continued)

... cording to the tables of Manethon.

	A. M.		Yrs.	Yrs.
		Deluge lasted, years	....	1
14	1657	The semi-deo, or demi-god	....	263
	1758	Three princes of the mixed race of Canaanites,		
		Salatis	19	
		Beon	44	
		Apachnus	36½	
				99½
15	1868			
16	1905	Two Phœnician princes, or kings, born in Lower Egypt: so that Apaphas the fourth king of Egypt, is stiled as the *first* Egyptian king, the first who assumed the title of Pharaoh.		
		Pharaoh Apaphas	61	
		Pharaoh Janius	50¼	
				111¼
17	1960	One Phœnician prince, Pharaoh Asses	....	49½

This prince, the Egyptian Hercules, was chosen for his valour. He is sometimes termed Hercules Egyptius, sometimes Hercules Phœnicius, and sometimes Hercules Tyrius: the Hercules said by Arion to have flourished fifteen centuries after Bacchus (vide p. 160, 161.)

	Yrs.	Yrs.
Seventeen Thebans. This was the first Theban dynasty in Lower Egypt, and consisted of		
Pharaoh Tethmoses	25¼	
Pharaoh Thebron	13¼	
Pharaoh Amenophis	20½	
Pharaoh Amassis	21¼	
Pharaoh Mephres	12¼	
Pharaoh Mephramuthoris	25¾	
Pharaoh Thmosis	9¾	
Pharaoh Amenophus II.	30¾	
Pharaoh Orus	36½	
Pharaoh Acenchres	12	
Pharaoh Rathotis	9	
Pharaoh Acenchres II.	12¼	
Pharaoh Acenchres III.	12¼	
Pharaoh Armais	4	
Pharaoh Ramesses	1	
Pharaoh Ramesses Miamon .... the king "who knew not Joseph," vide Exod. i. 8. and Acts vii. 18.	66¼	
Pharaoh Amenophus III.	19¼	332¼
Years from the creation	....	2513
The eighteenth dynasty ended according to Manethon.		

CHALDEAN (continued)

... in the race of Ham, line of Cush.

	A. M.		Yrs.	Yrs.
		Deluge lasted, years	....	1
14	1657	Sisuthrus son of Ardates	....	101
	1758	Japheth and Ham settle at Babylon after years	41	
	1799	Confusion of languages, and Ham settles at Berytas making his sons rulers after years	69	
15	1868	Ham returns and forms the first regular dynasty	....	37
		This was the first postdiluvian dynasty at Babylon.		
16	1905	Cush	....	55
17	1960	Nimrod seized on the government.		

CHINESE (continued)

	A. M.		Yrs.	Yrs.
		Deluge lasted, years	....	1
14	1657	Yau the son of Chi, who died A. M. 1649	....	100
		This prince succeeded Ci-e the seventh emperor.		
15	1757	Shun	....	40
16	1797	Yu the first emperor of the first imperial dynasty, which consisted of seventeen reigns in succession, and lasted for years	....	458
17	2255	Chin-tang, the first emperor of the second imperial dynasty, which consisted of twenty-eight reigns in succession, and lasted years	....	644

N. B. The Chinese cycle commenced with the autumnal Equinox; but the dates, when reckoned by years before Christ, are generally calculated on the spring Equinox.

If the foregoing table is correct, and I trust it will be found as much so, as the subject will admit, it not only establishes the superiority of the Hebrew over the other texts of the Bible, but explains the fourteen reigns which preceded all known dynasties since the deluge. It is with the postdiluvian world that we are now particularly concerned; and as the object of the present enquiry is to establish, that as Buddha, the son of Máyá, was Enoch, the prophet of the old world, so was Crishnu, Moses, the prophet of the new world. It is therefore the Hindu and Egyptian dynasties that require our particular attention. Those of the Chaldeans and Chinese are therefore carried no further, than the beginning of the seventeenth dynasty.

From the coincidence of dates from the commencement of the two military dynasties, at Magadha and Egypt, we draw two inferences: first, that each account is correct, because there is no reason to think that Rhadacanta could have seen the tables of Eratosthenes; and, secondly, that the twenty kings of Magadha could not have been in succession. For, from the time the world was divided between the sons of Noah, to the commencement of the reign of Athothes, was 153 years: during which period, two persons only ruled in Egypt, Ham and Mizraim. From the

same period to the usurpation of Pradyota, was 144 years; during which, admitting the kings of Magadha to have ruled in succession, the number would have been twenty-one, Shem and his twenty descendants. Whence it follows, that the twenty kings of Magadha were twenty contemporary princes of the race of Shem, equidistant from Noah with Mizraim; the next generation having been deposed by Pradyota, the contemporary of Paranjaya, who was murdered by his father's minister, Sunaca.

In the second part, or continuation of the third, fourth, and fifth columns of the table, we have a comparative view of the several kings that reigned in Egypt and Magadha, from A. M. 1902 until A. M. 2523, a period of 621 years, in the earliest periods of the postdiluvian world, after it was divided into nations; together with the periods when their contemporaries, in the race of Seth, were born. We may divide them as follows:

A. M.		Reigns.		Years.
1908	Pradyota	5	=	138
1911	Athothes, 1st. ..	4	=	128
2046	Sisunagus	10	=	360
2039	Toigar Amachus	14	=	384

A. M.		Reigns.		Years.
2406	Nanda	1	=	100
2423	Apaphus Maximus	1	=	100

The period, when the three first kings of Egypt died, has been pretty accurately ascertained. But of their birth we know nothing for certain. Supposing them born at the same period with their contemporaries in the race of Shem, there is a great disproportion in the length of their lives: For example,

Born.			A. M.		Years.
1659	Arphaxad	died	2097,	aged	438
	Mizraim	——	1911,	——	252
1694	Selim	——	1237,	——	433
	Athothes, 1st...	——	1970,	——	276
1724	Eber	——	2188,	——	464
	Athothes, 2d...	——	2002,	——	278

Had this disproportion appeared in an Hindu historic record, it had been pronounced an absurdity, sufficient to overthrow their whole chronology. Yet the disproportion is very much greater than any that appears in the Hindu history. The 27,000 days, by which the life of the great ancestor of Yudhishthir exceeded that of his contemporaries, was only seventy-five years: but, taking it on the

protracted system, as the reign of Menu was given at 1,728,000 years, the excess of 27,000 in his life is much less than an excess of 186 years in 464, in that of the second Athothes. Yet the Hebrew chronology is by no means invalidated thereby. The race of Shem were a mild people subservient to the command of the Almighty, and content with the portion of the country allotted them: whereas the race of Ham were making war and extending their conquests in every direction. It is recorded that both Mizraim and the first Athothes fell in battle. Herodotus informs us that the Egyptians bewailed, in songs, the premature death of this prince, as having been cut off in the prime of life: and so 252 years might be considered, when the life of man was extended to 464 years. For 262 is to 464 nearly as 38 to 66: and we should certainly consider a man who died at 38, as taken off in the prime of life. It is, however, nearly certain, that these lamentations were not for the Egyptian king; and that Mæn, and Menes, were not the same. The former word, signifying a dwelling-place, was, according to the Hindus, an appropriate name given both to Satyavatar and Buddha (Cainan and Enoch). And the lamentations, as well as the ox Dherma, were particularly sacred to the latter, nearly 700 years before Mizraim was born. It was by no means unusual with the Egyptians to ascribe

to their immediate progenitors those honours which were intended to be given exclusively to their ancestors in the antediluvian world*. That Mizraim came to an untimely death is generally believed. He is supposed to have been conquered and put to death by Salatis the pastor general, who about eleven years after was elected king of Lower Egypt. The elder Athothes is said to have been torn to pieces by wild beasts; and the Phœnicians contend, that he was put to death by Bæn the second pastor king; in either case his life, like that of his father, was shortened by local circumstances. The second Athothes is said to have died a natural death. But after Selah, with the exception of Eber, no one is recorded in the Hebrew text, as having attained to a greater age than that which the Egyptians state, as the age of the second Athothes.

If we admit the Hindus to be judges of their own chronology (and if we do not admit it, whence

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* Ham was deified as Jupiter and Cronus, epithets given to Adam. Phut, the son of Ham, after his death was worshipped as Apöllo, and reputed to be the God of Wisdom, of Music, of Physic, and of shooting with the bow and arrow. All which, in mythology, belong to the Buddha of Hindostan, and the Anadotus of Chaldea, the Enoch of Scipture; who, when worshipped as the Sun, is the Apollo of the Greeks. Mizraim, in like manner, assumed the epithet of Mæn and Osiris, who are the same as Bacchus and Dionusus, long antecedent to the deluge.

do we derive our information?) we shall find that as Pradyota was equidistant with Athothes from the prince, who was saved in the ark, so was Nanda the contemporary, not only of Apaphus Maximus, but of Pharaoh Ramases Maximus, who was particularly implicated in the history of Moses, and the Israelites. It is further observable that the number of reigns, assigned to the three nations, agree. In Upper Egypt, we have nineteen reigns; in Lower Egypt the like number; at Magadha only sixteen. Which proves that, on an average, the reigns of the latter princes were of longer duration than those of either of the former. And this militates entirely against the argument brought forward in support of the twenty princes of Magadha, being kings in succession, which allows on an average about seven years to each reign, and that too, when the life of man was prolonged to at least four hundred years; when Mizraim, the father of Athothes, the contemporary of Pradyota, who did not commence his reign until he was near two hundred years of age, reigned fifty-nine years.

Those that have any knowledge of the life of the black shepherd termed Crishnu, must know that he was protected by Nanda, a pastor king: and the foregoing table shews, that Nanda commenced his rule twenty-one years before that king

of Egypt who knew not Joseph, Pharaoh Ramasses Miaman, who oppressed the Egyptians for twenty years. Supposing Crishnu to be Moses, we must suppose Nanda to be the priest of Midian; in drawing a comparison between these characters, we must keep in mind, first, that in those early days a number of servants, and large herds of cattle, caused men to be stiled princes, as was the case with Abraham. So, in the Mahabharat, we sometimes find Nanda designated as a prince, and sometimes as chief of the shepherds of Gopal Poram. But he is invariably there considered as the protector of Crishnu, when he fled from the persecution of Cansa, king of Mathura; by which we understand that the kings of Magadha and Gopal were pastor, or shepherd princes, under subjection, as tributaries of the king of Mathura; most probably of the race of Ham, certainly of that son of Noah, from whom Pradyota descended.

Secondly, as Moses was born in the sixth year of Pharoah Ramases, so must he have been born in the thirty-third year of Nanda, answering to A. M. 2433. Crishnu as the black shepherd, was born about the middle of the third period of time, or A. M. 2500; supposing him to be Moses, we find his birth thirty-three years after the commencement of the reign of Nanda, which agrees

with the Hebrew account of the priest of Midian, who is supposed to have resided in that country about forty years before Moses joined him. That Jethro was forty years older than Moses appears probable; first, as he had removed from Cusha, with his family, forty years before that prophet joined him; and, secondly, as he gave Moses his daughter Zipporah in marriage. Now as the general age of man was at this period shortened to an hundred years, and as Nanda's reign lasted for that space of time, we must suppose him an infant when his rule began; which makes him about thirty-three years older than the black shepherd. Having established that Nanda the protector of Crishnu *, flourished at the same time with Jethro, the priest of Midian, the protector of Moses; we will proceed to examine the events attending the birth and life of each. The Hindus believe that Buddha was born of Cunjum, the sister of Cansa king of Mathura. During the marriage feast, it was foretold to Cansa, the tyrant of the East, that a child should be born of his sister, who would eventually occasion his destruction. During the first impulse of anger, he determined on her death: but finding that she was pregnant, and reflecting that no

* Crishnu is certainly a corruption of Vishnu. I use the epithet merely to make the text agree with that of other authors.

expiation could be received for the crime of destroying the child in the womb, he confined his vengeance to imprisoning his sister with her husband, in a strong tower, securely guarded by seven gates; giving orders, that the child of which she was delivered, should be brought to him for destruction. These orders were obeyed; and six sons, one after another, were put to death, by the remorseless Cansa. On the birth of Buddha, who was surpassing in beauty, Assuada (which signifies deceit) one of the attendants of the princess, through whose means she had concealed her pregnancy, conveyed the child to a place of safety. Notwithstanding all this precaution, it came to the ears of the tyrant, that his sister had been privately delivered of a boy, who had been conveyed from the prison. On which he issued an order, and appointed overseers to carry it into execution, ordering all male children under two years of age to be massacred. In the mean time, Assuada, who was the wife of Nanda, the chief of the shepherds, and king of Gopal Poram, arrives safely in her own country, delivers the child to Nanda, who adopts him as his son. The young Crishnu is afterwards entrusted with the care of the herds, and flocks of his adopted father, who, after a time, gives him his daughter in marriage. Here we have a long account of the pastoral life of

Crishnu, of his prophecies and supernatural actions. At length, Buddha, reflecting on the sin of leading so contented and happy a life, while his parents were in prison, and his kindred suffering under the yoke of Cansa, comes to the resolution of leaving his family with Nanda, and soliciting his permission to be absent, for a time, that he might return to his own country, and get information relative to his brethren. This permission is immediately granted by the shepherd king. Crishnu, therefore, drives his flocks in that direction, seeks his parents, performs divers miracles by the assistance of the divine Spirit, and eventually destroys the tyrant and all his host. After liberating his parents and kinsmen, he returned to Gopal Poram, permitting the lawful prince to enjoy the throne of Mathura. The foregoing account, although it differs in minor details, agrees in all material points with the history of Moses; such as the death of the child being determined on before his birth; the murder of the innocents; his being saved by stratagem; his afterwards being sheltered by the Midian priest; his attending his flocks, and marrying his daughter, and finally obtaining permission to go in quest of his brethren. "Let me go, I pray thee," says Moses to the priest of Midian, "and return to my brethren which are in Egypt, and see whether they

be still alive." And Jethro said to Moses, "Go in peace." The miracles performed by Moses in Egypt, the final emancipation of the Hebrews, and the destruction of Pharaoh Amenophis in the Red Sea, are too well known, to need that I should repeat them. The miracles recorded of Crishnu, during the same period, are too numerous to repeat. For we have seen it recorded, that were the sea composed of ink, the earth of paper, and all the inhabitants of the world employed in writing, they would be insufficient to relate the miracles performed during one hundred years in the third period of time. And that the third period of the world, or of time, commenced with the third thousandth year of the world, has been fully proved in my second Letter (p. 149, &c.). That Moses flourished during that period, the Pentateuch confirms.

It may be objected, that the Hebrew Scripture attributes a different motive for the murder of the innocents. This is true, if we understand the account literally. But considering this account as derived from history, or tradition, and not as necessarily inspired, may we not suppose that Moses was just as likely to be deceived as the Jews, who wrote his history, or as the Hindu historians who wrote before, and during his time and whose narrative is not only far more consonan

to reason than that assigned in the first chapter of Exodus; but accords with every account transmitted by the most ancient Jews? The soothsayers having foretold to Cansa that a child should be born, by whom he would be overthrown, orders all the male children, under a certain age to be destroyed. Pharaoh, at the same period of time, orders all the male Hebrew children to be destroyed. The Mosaic account assigns as the reason, a fear of the Israelites increasing to too great a number. This appears improbable, as the same authority informs us, that all the labour was performed by them; "that the Egyptians made the children of Israel serve with rigour;" and although in a preceding verse, they are said to fear, lest the increasing number of the Israelites should enable them to join any disaffected party that might arise in the country, yet it was not a fear of being overcome by them; but a fear lest they should by their means be enabled to quit Egypt; whereby the Egyptians would be deprived of their labour, by their "getting out of the land" where they were employed as slaves. "Therefore they did set over them taskmasters to afflict them with their burthens, and they built for Pharaoh treasure-cities, Pithom and Raamses*." Nothing can be

* Exodus i. 11.

more subversive of sense than to suppose that the Egyptians wished to destroy a people, to whose labour they were indebted for their most noble edifices, a people kept "in hard bondage for working in mortar, and brick, and in all manner of service in the field."* It appears evident, that as the first act of this Pharaoh was to oppress the Hebrews and make them bear the burthen of labour in his kingdom, some cause must have existed to induce a wish to destroy all the male children, by which act, the country, during the rising generations, would be deprived of the greater part of its population: to prevent which, only six years before, he had placed taskmasters over them lest they should migrate.†

Each account agrees with the other, in the material point, namely, that at the same period, an order was issued for the destruction of the male infants. Cansa, having been deceived by those whom he entrusted to destroy the children of his sister, ordered his guards to make a general search, and put every male child to death: Pharaoh, having been deceived by the midwives, charged all his people, saying, "Every son that is born, ye

* Exodus i. 14.

† The number of males, that had attained twenty years and upwards, when the children of Israel left Egypt, is computed at 603550, who were able to make war.

shall cast into the river, and every daughter ye shall save alive*." The account given by the Jews is yet more consonant with that of the Hindus. Josephus informs us that the Israelites were under a most cruel bondage in the time of this king, who kept them in perpetual labour, such as draining rivers into channels, walling of towns, making banks, erecting pyramids, &c. &c.; and adds, that 360,000 Israelites were employed on the pyramid built in this reign. Another Hebrew author adds, that the hatred of the Egyptians against the Israelites was heightened, by Pharaoh having dreamed that an aged man stood before him with a pair of scales, who bound all the elders of Egypt and placed them in one scale, and a lamb in the other which out-weighed them all. In the morning the soothsayers were assembled, who thus interpreted the dream: "O king! a child shall shortly be born who will deliver the Israelites out of thy hands, and make them a great nation:" in consequence of which, Pharaoh ordered all the male children that should be born to be destroyed. Josephus, in the second book of his Jewish antiquities, says, There was a certain scribe, a man in great repute for his predictions, who informed the king that about that time a male Hebrew child

* Exodus i. 16.

would be born; that he should be a scourge to the Egyptians, and advance the Hebrews, who would become a great nation: that he would be eminent for virtue and courage, and that his name would be transmitted to the latest posterity. Pharaoh was so alarmed by this prediction, that he ordered the midwives to be assiduous in their attendance on the Hebrew women, and to cast all the males into the river. Notwithstanding which precaution, the infant Moses was preserved. Pharaoh finding that the midwives had disobeyed his commands, issued an order, commanding all his people to destroy the male Hebrew children under a certain age, and appointed officers and searchers to see this order put in force. In these accounts, we find the massacre of the male children, ascribed to the same motive as that stated by the Hindus. Passing over the well-known account of the Deity appearing to Amram in a dream, the birth of the child, and his preservation by the king's daughter, Josephus informs us, that after a time Thermuthis presented the child to her father, Pharaoh king of Egypt, who received him with affection, and in short placed the crown on his head, who, in turning it round with his little hands, let it fall to the ground, and instantly trampled it under his feet. This was looked upon as an ill omen to the king. So much so, that the soothsayers cried out, to have

the child killed, and the scribe who had prophesied of his birth exclaimed, "This, O king! is the child which I foretold should be the destruction of thee, and all thy host he has confirmed the truth of the prediction by treading thy crown under his feet it is by his death alone, that thou, and the Egyptians, can be secure" In like manner the Hindus believe that the infant Crishnu, having been miraculously saved and conveyed to Gopal Poram, where his fame was soon made public, the sage Narad presented himself before Cansa, saying, "Why does the king slumber over his own destruction? The child preserved by Nanda is the one that was predicted as born for thy destruction," in consequence of which various stratagems are introduced, in hopes of decoying the child, or effecting his destruction; dæmons are employed to represent nurses, and innumerable other wonders, too fabulous and numerous to be related The infant Crishnu overcomes them all "He increased in size and in understanding; and, at five years of age, was so superlatively beautiful, that no one of the Gopal women passed without previously stopping to contemplate his beauty His boyish sports partook of divine actions. He was educated by Nanda, who adopted him as his son, married him to his daughter, and gave him charge of all his flocks and

herds." His history, according to the Brahmans, is still to be seen engraven in sculpture, in one of the caves of Mavaliporam of unfathomable antiquity. But a fanciful imagination may make the sculpture at Mavaliporam answer to any pastor king. Compare this with the history of Moses as given by Josephus. "As he (Moses) grew up, he shewed a pregnancy of understanding much above his years. His little plays and sports were not without something instructive. There was such grace in all his actions, as gave the world to understand what might be expected from his riper years. After three years of age, he is represented as such a miracle of beauty, and of comeliness of stature, that the passers by, paused and gazed on him with wonder and delight." The Scripture adds, that Jethro, who protected Moses, when he fled from Pharaoh, gave him his daughter in marriage, and intrusted him with his flocks and herds. In process of time Moses leads the flocks of his father-in-law, the priest of Midian, to the back of the desert, leading towards his heritage, and there the Almighty speaks to him from the burning bush. This is one of the first miracles recorded of Moses in Scripture, accompanied by that of the leprous hand: and we read, in the Hindu history, that the first miracle performed by Crishnu, after he left

his father-in-law, was that of curing the leper, which is likewise connected with a fiery wheel. The account is as follows "A vindictive Brahman having cursed a Rajah, he instantly became a leper He hearing of the sanctity of Crishnu, and being firm in faith, presents himself before the prophet, in an humble posture, who stretched out his hand, and the leper became whole from that instant but the evil Spirit that went out of the Rajah, tormented the Brahman, in the form of a fiery wheel, until he had expiated his crime by penance and prayer to the preserving Spirit, the Eternal." A long account of this may be found blended with much fable in Baldæus The above is the general received belief of the Hindus Again, we read that, in one of Crishnu's battles with the giant Indorsette, he was nearly overcome, owing to the arrows of the giant turning into serpents, when Gerhur the eagle of Vishnu, who although docile to all other creatures had a particular enmity toward reptiles of that description, flew down, and, by devouring the serpents, soon cleared the field of battle so that the troops were enabled to advance without molestation for the destruction of the giant Josephus relates of Moses, that at the instance of Thermutis, he undertook a war against the Ethiopians, that the country, through which

they were to pass, was so infested by serpents, that the people objected against the expedition: when Moses proposed the following expedient. He ordered a number of large cages to be procured, in each of which he placed a certain number of the birds named Ibis, who were mortal enemies to the serpent tribe, although tractable and harmless to other animals. These birds he let loose, occasionally, as circumstances required; and thereby cleared the whole country so effectually from these reptiles, that the king's army arrived in safety. These legends deserve an equal degree of credit. Each of them was an allegorical description of the prophet, animated by the Spirit of the living God overcoming the idolaters; and there can be no doubt that each legend was drawn from the same source. Again, when Crishnu arrived on the banks of the river Iumna (to escape from Cansa) the waters divided, to form a passage for his retreat; and, when he had passed, closed to prevent a pursuit. At another time, the skin of his face shone with such brightness that none could look on him, even the chamber which he inhabited became illuminated. These passages cannot but recall to our recollection, the receding of the Red Sea to form a passage for Moses, and the Israelites, when they escaped from Pharaoh; and that the face of the former shone, when he

returned from Mount Sinai The Hindus believe these occurrences to have taken place, during the middle of the third period of time, answering to A M 2500 The Hebrews record them to have happened at about A M 2513. The Hindus and Cashmirians place the birth of this Buddha Crishnu two centuries before A M. 2638, the Hebrews place it at A M 2433 * The Hindus place the miracles of Crishnu during the time of Nanda, the Hebrews during the time of Pharaoh Amenophis, whom the last table proves to have been the contemporary of Nanda It has been objected that the reign of Nanda is prolonged greatly beyond the usual time But his contemporary in Upper Egypt, Apaphus Maximus, reigned the same length of time And the age of man made it very possible Levi lived 137 years, Kohath 127, Amram 136, and Moses 120

Jethro is supposed to have been of the race of Cush But being a mild and peaceable man, and withal a follower of the true religion, he removed from his own country and settled in Media, where he officiated as a priest to those of his brethren who were of the true faith Here he was considered, from his numerous flocks, as a pastor king, or ruler. For it is recorded by the Jews, that his giving his

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* Vide Vol. I page 129

daughter Zipporah to Moses was considered as a great mark of respect; Jethro being in great estimation in those parts: in consequence of this marriage, the family of Moses descended from the house of Cush: * and so the Hindus record of Crishnu, as the black shepherd. From which some, not dividing the old from the new world, make the family of Crishnu of the Lunar dynasty. Moses was the younger brother of Aaron, the son of Amram: Crishnu the younger brother of Ram or Baladah: Ram was the constant companion of Crishnu, as Aaron was of Moses: Aaron is derived from lofty, mountain of strength, Ram from greatness, and Baladah from strength: the names of Moses and Crishnu were equally circumstantial: for the Jews profess that the prophet was named Mo-yses from Mo, water and Yses, preserved. The Scripture informs us that the daughter of Pharaoh called him Moses; for she said, "Behold I have drawn him out of the water." The Hindu prophet was designated the black shepherd, to commemorate his transactions with the Egyptians. As the word Moses marked the identity of the prophet to the Hebrews, so did the black shepherd to the Hindus. That he was not a native of their country the Hindus admit; and the Cashmirians,

* That Nanda was of the house of Cush appears highly probable, vide page 213.

who claim the honour of giving him birth, represent him of a fair complexion, between white and ruddy This might, in process of time, have rendered the character doubtful He is, therefore, designated the black shepherd, or Ethiopian, alluding to his birth in Egypt, his connection with the Egyptians, and intermarriage with the family of Cush And his family are therefore considered as Cushites, which is translated Ethiopians * and on that side of India which approximates nearest to Egypt, this Buddha is so represented, and sometimes with curled hair, which is a corroborating proof, that it was intended for Moses For although the learned Hindus and Cashmirians are well aware, that the Buddha designated the black shepherd, was not an Ethiopian, and represent him simple like Rama, the unenlightened frequently carve and paint images, according to their acceptation of the text, rendering the black shepherd an Ethiopian Do not infer from the foregoing that I actually suppose Moses ever to have appeared in Mathura, Gopal, or Cashmir, or to have been under the protection of Nanda But I firmly believe that the Cashmirians, having intermarried with the Jews, had a perfect knowledge of the history of Moses; and that the Hindus desirous to have the honour of such a prophet,

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*Numbers xii 1

founded the history of Crishnu on that which they received from the Cashmirians relative to Moses, whose fame being too well established to be rejected, and the Hindu faith forbidding the belief of a descent of the Deity in the Cali age, they had recourse to the ridiculous system of metempsychosis; making the great Buddha incarnate in the womb of Devaci. And, having accurately traced the birth of the Hebrew prophet to the fifteen hundred and thirty-third year of the Cali age, they made Nanda, a shepherd king, who then ruled at Magadha, his protector. The author of the Mahabharat, who was evidently a follower of Vishnu, and who wrote about three centuries after the time of Moses, makes Crishnu, the hero of his poem; purposely to confound him with Buddha, the son of Máyá, professing him to be that incarnate God (Vishnu) in a regenerate state, and therefore attributes to him, the events both of the old and new world. It is difficult to fix the precise period, when the Hebrew prophet was first known to the Hindus, we can trace it so far back as A. M. 2618. For there are now residing in India, a sect of Jews professedly of the tribe of Benjamin, supposed to have descended from a remnant of the Israelites lost in the wilderness: which is by no means impossible. For we read in the book of Judges, that on the

day in which the tribe of Benjamin was defeated, they lost 25,100 men, 600 only having escaped and fled to the wilderness This leaves a deficiency of 1000 men; and supposing these to have fallen during the two former battles, which is highly probable, yet in the enumeration of the 25100, there is a deficiency of 100,* from whom these Jews probably descended We may, therefore, suppose that of the 700 missing, 600 only were found on the rock Rimmon, 400 of whom were married to the daughters of Jabesh-gilead, and the remaining to the dancing girls of Shiloh † and that the 100, that fled yet further into the wilderness, settled in India, and intermarried with the Cashmirians or they might have escaped during the eight years that the Israelites served under Chushan-rishathaim, king of Aram Naharaim, ‡ in either case the history of Moses, must have been well-known before the Mahabharat was written. The Cashmirians have a tradition that they descended from the Jews, who were made captive, by Shalmaneser king of Assyria And Catrous, in his history of Cashmir, says, that "although the people were all Mahometans or Pagans, they had

* Judges xx 35, 44, 45, 46 † Judges xx. 1.

‡ Judges iii 8

a Jewish contour; that the name of Moses was very common among them; and that there were, when he wrote, monuments existing, which favoured the tradition. He particularises one temple, called the throne of Solomon." It is, therefore, possible, if the legend of the rich king Nanda came from this side of India, that Mr. Wilford's pundit, actually wrote 1,584,000,000 pounds sterling; receiving the account from an Hebrew tradition, and mistaking the talent of 9, for that of an 125 pounds weight: for it is improbable, that the Cashmirians, who so accurately place the birth of Crishnu 950 years before the Babylonian captivity, should be ignorant of the collections made for the temple, which was something less than 300 years before the captivity. The Israelites were not likely to correct any trivial errors, that the Hindus might imbibe; for their overthrow was permitted in consequence of their idolatry. "They left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal: for the children of Israel walked in all the sins of Jeroboam.*" Here we perceive the abominations of the Egyptians, the followers of Baal, or Baud, introduced

* 2 Kings xvii. 16.

by the Jews among the Hindus For "the Israelites caused their sons and their daughters to pass through fire *" Those who followed these heresies assumed the name of *Bauddhers*, from which Europeans, of late years, have most unwarrantably termed them pupils of *Buddha* Whereas the former were persecuted with unremitting zeal by the Brahmans, and obliged to fly in every direction, while the latter, hearing, with astonishment, from the few virtuous Jews, of the miracles performed by Moses, and finding that his precepts agreed with those presented in the holy Vedas, eventually worshipped him as an illumination of the Deity, stiling themselves the pupils of Buddha, which is nothing more than followers of the prophet Were the Hebrew prophecies properly explained to the Hindus, no Brahman well versed in his own history, would withhold his belief therefrom. Those of Isaiah so pointedly foretold the coming of the Messiah, and the heresies, and abominations that he came to reform, heresies that were, and still are, equally held in abhorrence both by the Christian and the Hindu, that the spirit of investigation, that pervades the mind of every *learned* Brahman, would lead them to discover the reality of that incarnation, which they

* 2 Kings xvii 17

at present doubt, and which forms the principal obstacle to their becoming Christians.

In the Mahabharat, we are presented with a beautiful epic poem. So are we in the Iliad. The latter was written about two centuries after the former; and I have been inclined to think, that each was taken from the same mythology; the gods and goddesses being no other than the patriarchs of the antediluvian world. That Vyasa was a name assumed by the author of the Mahabharat, I have little doubt. That is, I believe the heroic poem, as it is now extant, to have been taken from the history as recorded by the antediluvian sage; and that the postdiluvian author, being a follower of Vishnu, ascribed to the black shepherd, as Vishnu, or Crishnu, a principal part of those events, which are admitted, beyond controversy, by every Hindu, to have taken place in the antediluvian world. Homer, on the contrary, brings the ancient patriarchs, as deities, forward to the siege of Troy. It is not on either, that we can safely rely for historic truths. Although both poems, it is more than probable, were founded thereon. There is a great resemblance between the Crishnu of Valmic, and the Achilles of Homer. Each of them, in mythology, is supposed invulnerable, except in the right heel: each was killed by an arrow piercing that part; each was the son

of the mother of the God of Love ; and the presence of each was indispensible, for the overthrow of the enemy On some future occasion, I will give you the best account I was able to procure, of the Hindu mythology, contrasted with that of the Greeks

The innumerable legends that have been written, and entitled the life of Crishnu, in all of which Nanda, is admitted to have been his protector, have so established the belief in this tradition, that it would be difficult to overcome the prejudices imbibed by nearly every Hindu. Neither is it very material For if we convince them of the essential point, that Moses was born at the same time, and for the same purpose, and that the principal events relative to his birth and life correspond, I would not quarrel about the name of his protector. Whether it was Nanda, or Jethro, is a matter of no consequence We have seen that Sir William Jones, without supposing the Hebrew and Hindu prophets synonymous, places the reign of Nanda the year B C 1602, which, according to Hindu time, answers to A M 2400, or to the Cali year 1500 And this, in their protracted periods, termed in the year of the world 3889500; the year in which they place the reign of Nanda We shall find the statement correct, by adding the three first ages to that portion of

the fourth, in which his reign commenced. For 1728000 + 1296000 + 864000 + 1500 = 3889500; and as the aggregate of the three first ages denotes nine hundred years, so is 900 + 1500 equal to 2400. And that this is not a supposititious date, is proved from it being the Cali year 4917, or the year of the world 5817. Consequently, 3417 years have elapsed, since the period when Rhadacanta places the reign of this pastor king. For 5817 − 3417 = 2400 which is the year of the world; and 4917 − 3417 = 1500, which is the year of the Cali age, and which answers to 3889500 years. That a pastor king, so named, did rule at that period is proved. And we have seen, that not only the Brahmans, who assisted the secretary of Akbar, but Goverdeen of Cashmir, place the birth of Crishnu, on, or about, two centuries before the year of the world 2638, or the Cali year 1538: which is within five years of the true date. We may, therefore, answer the question, "When was this last great incarnation born?" By saying, with the Brahmans, in the thirty-third year of the reign of Nanda, a pastor king of the race of Ham, in the year of the world 3889533, or Cali year 1533; in like manner as the Hebrews record the birth of Moses in the sixth year of Pharaoh Ramases Miamin, in the year of the world 2433. The dates of the deaths

of these prophets equally correspond According to the Hebrew text of the Bible, the Sun stood still in the year B. C. 1451, the year in which Moses died This answers to the Cali year 1651, and it is recorded in the life of Crishnu, that in the year in which he died*, the Sun delayed setting, to hear the pious ejaculations of Akroon, who descanted on the virtues of Crishnu, as he journied to Bindreben And that on his arrival in safety, that planet went down; making a difference of about twelve hours It is further recorded, that in the same day that Arjoon left the city, "the agitated deep began to swell, and, rising higher and higher, overwhelmed the whole country of Dwarchu, so that they were obliged to flee with precipitation" On this subject, see Joshua iii 15, 16 Nothing can be more repugnant to reason, history, or religion, than the arguments of those who profess to believe the life of Crishnu taken from that of Jesus Baldæus cannot refrain from observing, "that every part of the life of Crishnu has a near resemblance to the history of the birth of our Saviour, his flight into Egypt, the murder of the innocents by Herod, Christ's miracles, ascension," &c &c Now this missionary

* Some Hindus place this miracle in the year that Crishnu overcame Cansa

commences, by informing us, "that the miracles of Crishnu were performed during the third period, the Dwaparajug," which he admits to have ended 3100 years before the Christian era. Now even admitting, with Sir William Jones, that the fourth age was placed 1920 years too early, yet those miracles which were performed prior thereto must have been at least 1180 years before the birth of Christ. So that, if there is meaning in words, the Christian missionary implies, that the history of Christ was founded on that of Crishnu. Mr. Maurice, after expressing "his perfect acquiescence in the general accuracy of the missionary," informs us, that "Baldeus might have easily accounted for the similitude, by reflecting on the numerous disciples of St. Thomas, who flourished in that very region of India to which he was a missionary." The accuracy of the Missionary appears to consist in carrying an event, which the Hindus place at about eight hundred years after the flood, eight hundred years before it, and in supposing the history of his Redeemer founded thereon. We cannot but be surprized at the perfect acquiescence of Mr. Maurice in the accuracy of the date; because he previously informs us, that, "if the account was not altogether fabulous, Crishnu was Jubal* the son of Lamech, of the

* Maurice, vol. I. p. 433.

race of Cain," who was destroyed by the general deluge · and further, that he formed a principal figure in the Mahabharat, written many centuries before the Christian era. For, according to Sir William Jones, "if the outlines of history and chronology for the last two thousand years be correctly traced, and we must be hardy sceptics to doubt it, the poems of Calidas were composed before the beginning of our era. And it is clear, from internal and external evidence, that the Ramayan and Mahabharat were considerably older than the productions of that poet." Nevertheless, we are gravely told, the life of Crishnu (who, if he was not a fabulous character, was Jubal of the race of Cain, and whose history is admitted to have been written many centuries before the Christian era) "was stolen from the spurious Gospels attributed to St. Thomas; and all the adulterated theory, professed by the Nestorians, the Manichees and other Eastern sects of Christians" To my comprehension, the whole of the third chapter of the third part of Mr Maurice's history of Hindostan is calculated to do an infinite deal of harm to the cause of Christianity in India For should protestant Missionaries, ignorant of Hindu dates, attempt, on the authority of this author, to propagate doctrines so at variance with truth, as the supposition that the miracles of

Crishnu were those of Christ, they would be held in contempt by every Brahman. And, which is worse, their error would be fatal to the doctrine they meant to enforce. For convinced of the fallacy of the rudiments, the Hindus would naturally suspect all the rest. Some very well-informed Hindus are totally ignorant of antediluvian chronology. But that of the birth of the postdiluvian Buddha is very generally known; although to Europeans they may profess to believe him coequal with Parasa, whom they affirm to have been regenerate in him.

Having now given you the history of all the Indian Buddhas, I shall bid you adieu; reserving the history of Foe, who has, so fatally for the cause of truth, been represented as an Hindu Buddha, for the subject of my next Letter.

I remain,

Your's with regard,

* * * * *.

LETTER VII

My Dear Sir,

The history of Foe has been so amply detailed by nearly all the Chinese authors, as to leave no doubt of his being by birth either a Tartar or a Chinese. The different provinces were so frequently taken and retaken in those times, that it is difficult to say to which the town, he was born in, appertained at that period He professed to be the disciple of a master of great antiquity and fame, the tenets of whose religion he began to propagate in China, Tibet, and Tartary, about a thousand years before the Christian era Whether they were actually carried into India at that period, or about three centuries after, is neither certain nor material. The precepts which he taught, were those of Baud, or Baut; who, according to Sir William Jones, was the Wad, or Oden, of the Scandinavians And, admitting, that which is generally believed, namely, that Wad, or Oden, was the Moloch Theutates, or Thoth of the Egyptians, we must, as the contemporary of Selah, place his birth about A. M.

694, which agrees tolerably well with the Chinese
istorians. For they place the birth of Foe at
. M. 2975, and suppose his master O-mi-to, to have
ourished about 1200 years before him. We
ıay, therefore, pronounce, that neither Foe, nor
is master, were intended for Noah, who was
orn A. M. 1056; in opposition to the opinion of
ıose, who assert that from the birth of Foe, we
ıay fix the time of Buddha, or the "ninth incar-
ation of Vishnu about the year B. C. 1014."
Vere the dates more consonant, we cannot sup-
ose that an individual, saved in consequence of
is piety from a general destruction, instituted the
ıhuman rites of Moloch, or Mercury, whom the
łoths call Woden, "whose followers held it as
first principle, that their happiness and security
ould not be obtained, but at the expence of the
ves of others." We cannot suppose that the
uddha of the ninth Avatar, whom the lyric poet
f the East thus celebrates, as the most merciful
f beings, "Thou blamest, O wonderful! the
hole Veda, when thou seest, O kind-hearted! the
ıcrifice of cattle prescribed therein," should have
ıstituted rites, that enjoin the people to immolate
ıeir children by the most cruel tortures. That
ıese rites were not wholly abolished, so late as
ıe year B. C. 721, we learn from Scripture. For
t that time, the Jews caused their sons and

daughters to pass through the fire*" But these sacrifices, so repugnant to nature, were abolished by the generality of the sect, and the Bauddher religion, when introduced into China by the son of In-fan-vang, was named that of Foe It partook not of the bloody rites of Woden It was named Fwe, and introduced into Tibet and China about 975 years before Christ, and was publicly tolerated in the sixty-fifth year of the Christian era, when, it is pretended, Ming-ti, the fifteenth emperor of the fifth dynasty, dreamed that a man of gigantic size appeared before him This dream is said to have recalled to his mind an expression made use of by Confucius, "The Holy One is in the West," and, imagining that the appearance of the giant was to rebuke him for his want of attention to that subject, he instantly ordered an embassy to India, to ascertain the true religion, alluded to by the philosopher. Those who were sent, stopping at a village, where the idol Fwe was in great repute, returned, taking with them some of the priests, or Bonzes, who soon established their sect, and introduced the doctrine of the Metempsychosis. Such is the general outline of the Chinese history, relative to the introduction of the religion of Foe into China. The name of

* 2 Kings xvii 17

the village from which this idol was brought, or the situation thereof, is not noticed, further than that it lay west of the then capital of China, and short of India. For they record, that the Mandarins, employed as ambassadors on this mission, having found the idol, returned without proceeding to India. This occurrence is dated in the sixty-fifth year of the Christian era. For the history of this fanatic we must go back about 1100 years; when the Chinese record the birth of Foe, the son of In-fan-vang, who ruled over a small province *west* of the then capital of China, paying tribute to Va-vang, the emperor of the whole country. Foe is said to have died in the year B. C. 948, aged 79 years; which places his birth in the year B. C. 1027. At the age of thirty, he professed to be transfused by the Deity: from which time he boasted of immortality for forty-nine years; when, perceiving his end approach, he summoned his disciples, confessed to them that he was only the disciple of a God, who flourished 1200 years before him; that he had hitherto spoken to them in parables; but that, as the period was arrived when he must part from them for ever, it became an incumbent duty to speak to them without metaphor. "Know then the mystery of the doctrine which my *master* O-mi-to taught. Learn, that there is no other

principle of things but emptiness All is vacuum From nothing all things proceeded, and unto nothing all will return This is the end of all our hopes" In these tenets we cannot but perceive those of Sanchoniatho, said to have been taken from those of Thoth, or Mercury, whom the Goths called Woden Having established, that neither Baut nor his disciple Foe, could be intended for Noah, we come to the next position, "That he was Buddha, the son of Máyá" Now the epithet Máyá attaches exclusively to the divine Rama, Buddha, the incarnate God Máyá denoting divine delusion, or the Pervading Spirit of the Godhead, and as such it is only introduced as elucidatory of their great prophet When he appeared as the Saphira, we are told, the prince was preserved by the Spirit of God, the fish being Máyá, or divine delusion Nothing is so fatal to the truth of Chronology, or history in general, as conjectural etymology. The Chinese historians having designated the founder of the sect called Fivekyan, Foe the son of Mo-ye, Sir William Jones (vol III. page 151) supposes that "when the religion of Buddha the son of Máyá, was carried from India into China, the people of that country, *unable* to pronounce the *name* of their new God, called him Foe the son of *Mo-ye,* and divided his epithet Amita, into three syallables

O-mi-to; attaching to them certain ideas of their own:" he then defines Máyá, as "the first inclination of the Godhead to diversify himself by creating worlds:" a definition very inapplicable to Foe, who denied the existence of pure Spirit. "But the word Máyá, or delusion, has a more subtile and recondite sense in the Vidanta philosophy, where it signifies "the system of perceptions, whether of secondary or of primary qualities, which the Deity was believed by Epicharmus, Plato, and many other truly pious men, to raise by his omnipresent Spirit in the minds of his creatures, but which had not in their opinion any existence independent of mind." This epithet was, therefore, appropriate to the second Buddha, whose incasement, as an incarnation of the Deity, is asserted to have had no existence independent of mind. But Máyá is an epithet totally inapplicable to Foe, the son of In-fan-vang, whose mother is said to have been delivered of him through her right side, and to have died in giving him birth. Mo-ye is never represented as the name of the parent of Foe. It was an epithet apparently added by the Mandarins, who conveyed the Idol to the capital of China, in the year of Christ 65. But if those are correct, who suppose him to have assumed that epithet during his life, then must we suppose that it was in compliment to his patron *Mo*, the fifth

emperor of the third dynasty; who began his reign one thousand years before the Christian era For a more circumstantial history of Foe, we must revert to the third dynasty of the Chinese empire.

Vang was the patronymic, or surname, of the emperors of the third, or Chew dynasty; of which Chau was the fourth emperor In the sixteenth year of his reign the birth of Foe is recorded to have happened Chau was succeeded by his son *Mo*, a prince of great military talents and virtue; honourable in his dealings, but a seceder from the religion of his forefathers, the religion of Shang-ti, or Tien, which had been introduced by the first emperor of China Mo-vang having been successful in all his expeditions against the Barbarians in the south, leads his army westward, with intent to drive the Tartars, from his borders. At his approach, they fly with precipitation to the interior of their country, whither the emperor *Mo* did not think it politic to pursue them. In this expedition, it appears, he met with the founder of that religion, which went by the name of Fue or Foe. For, from this period, the Chinese historians give all the events of his life; such as the name of his father, the place of his birth, and the year in which he was born, adding, that he married at an early age, a princess, named Na-to, by whom

he had a son named Mo-hew-to; that after a time he deserted his kingdom of Shung-tyen-sho, and retired to the solitude of the forests, where he was transfused by the Deity, and became a God. In consequence of this, at the age of thirty, he assumed the name of Fo, or Foe; from which period, he propagated his new doctrine, and is said to have made 80,000 proselytes. That the father of Foe was a Chinese, and a tributary prince of the family of Va-vang, is as well ascertained as any fact that rests on Chinese history at so early a period. The name *In-fan* is of Chinese origin; and the termination *Vang* was not only assumed by all the Emperors of the Chew dynasty, founded by Va-vang, which commenced 85 years before the birth of Foe; but of those tributary princes of the house of *Vu*, who were created by that emperor, and of whom the father of In-fan-vang appears to have been one. Had Foe been by birth an Hindu, it is most certain, that, in some of the Indian records, his history had been preserved. But, wherever born, the period of his birth is satisfactorily established at the year B. C. 1027; which is more than 1900 years later than the birth of Buddha, the son of Iina, who was saved in the ark, and of Yau, whose reign, according to the Chinese, commenced immediately after the deluge; and who consequently was the same as Vaivaswat

the son of Ina, the Buddha of the ninth Avatar. The birth of Crishnu, the last Indian Buddha, has been very accurately traced to 540 years prior to that of Foe, who, it appears, was as certainly born in, or on the borders of, China, as that he was not born in India We may naturally suppose, as the empire of China has so greatly increased in magnitude since that period, that many places which then belonged to Tartary, now belong to China More particularly, as at the period when Foe is said to have been born, the emperors of China were constantly making war on the Tartar tribes. Neither is it possible, that so accurate an investigator as Sir William Jones, would have had recourse to four Chinese authors, to ascertain the period when Foe was born, had he really supposed him a native of India, where this author then actually resided, and where he had every opportunity of ascertaining the truth of his birth, had Foe been really born in that country Neither of these four Chinese authors designated Foe as the old Indian Buddha. On the contrary, they record the birth of Foe, who taught the *heresies* of the *Bauddhers,* at the year B C 1027 And as to the account, said to be taken from Cassiano, who places the appearance of Foe at the year B. C. 959, it is a manifest misconception, the *appearing,* being unjudiciously rendered, *the birth,* instead of the

last appearance of that heretic; in like manner as the appearance of Buddha, the son of Jinà, at Magadha, in the year B. C. 2100, is rendered the birth of the patriarch. The account, as given by the Tibetians, may nevertheless be correct. For although Foe lived eleven years after this period, there is reason to suppose that those years were spent in China, with his patron Mo-vang: since it is recorded in the life of that emperor, that Foe died in the fifth year* of the cycle, and that the emperor died just two years after, which certainly implies that he died in his kingdom. The Tibetians might therefore represent his last appearance in their country at the year B. C. 959. Still there was no occasion for calculations. An event recorded spoke for itself. I, therefore, am inclined to think that the error lay wholly with the commentator. In the accounts given by the Missionaries, the text stands as follows:

"Cycle 24, B. C. 957. } The author of the idolatrous sect, mentioned in the former reign, died just two years before the emperor."

The above date does not allude to the death of the emperor, but to the year before Christ, in

* The ninth, according to the Missionaries.

which the cycle commenced The commentator, probably calculating on that year, as the one in which Mo-vang died, places the death of Foe, who died two years before him, at the year B C 959 whereas, according to the Missionaries, the emperor died in the eleventh year of the cycle, and Foe in the ninth, answering to the year B. C. 948, to which adding the years of his life, 79, we shall have his birth 1027 years before the Christian era. For 948+79=1027, that this date is correct, there is not the least doubt· although the cycle in which it is placed is very erroneous For reckoning the year of Christ at A M. 4002, the year B C 957 answers to the fifty-sixth year of thirty-seventh cycle But Couplet commences the cycles from A. M 1309, and Duhalde and the other Missionaries, place the deluge in the first, instead of the fourteenth cycle

The heresies of Baut or Bauddher, which were carried into India some where about the period when Foe flourished, greatly resembled that religion which he taught The disciples of Baut, and the heresies of the Bauddhers, have in consequence been confounded with the disciples of Buddha, and the pure religion which they taught On this account Foe is described as the disciple of the old Indian Buddha, instead of the old Egyp-

tian Baut, the founder of the sect of Bauddhas; and he is at length transformed into Buddha the son of Máyá. If the Chinese records deserve any credit (and if they do not there is an end to all Chinese history,) it is ascertained that the Chinese were in possession of full information, relative to the birth of Foe. If they believed him to be the old Indian Buddha, it is absurd to suppose, "when the Chinese government admitted a new religion into their country, in the first century of our era," that they made any inquiries concerning him; more particularly, since the same author informs us, that "the priests of Buddha left in Tibet and China the precise epoch of his appearance, real or imaginary;" and that such "information, having been preserved in writing, was compared by the Christian Missionaries and scholars with our own era;" again that "Couplet, De Guines, Giorgi, and Bailly differ a little in their accounts of this epoch, but that of Couplet seems *the most correct:* in taking, however, the medium of the four several dates, we may fix the time of Buddha, or the *ninth* great incarnation of Vishnu, in the year one thousand and fourteen before the birth of Christ, or 2799 years ago," "before A. D. 1788." (Vide Sir W. Jones, vol. III. page 38). What were the results of these enquiries? What facts did these Missionaries and scholars establish?

Why, by comparing all the dates, left in writing by the priests of Bauddha, they discovered that Foe, the son of In-fan-vang, who was a prince, or ruler over a petty kingdom, afterwards named Shung-tyen-sho, was born in, or about, the year B. C. 1014 whereas, turning to the Chinese records, they would have discovered, without any calculations, that the ancestor of In-fan-vang, was one of those princes created by the great emperor Vu, in or about the year B. C. 1110, and that his son, who was born in the year B. C. 1027, when he pretended to be transfused by the Deity and become a God, changed his paternal name to that of Foe, and the name of his kingdom to Shung-tyen-sho, denoting the kingdom of pure virtue. And this proves that he never even pretended to be the old Hindu Buddha Couplet states the birth of Foe at the year B. C. 1036; because he supposes his death to have taken place in the year B. C. 957, which, added to the seventy-nine years of his life, places his birth at the year B. C. 1036 Couplet, who is here stated as the most correct of these authors, after giving the Chinese account of this fanatic, such as his being the son of In-fan-vang, that his mother was delivered of him through her right side, and died soon after, &c &c, informs us, that "the Chinese believed that the mother of Foe dreamed that a

white elephant, passing down her throat, entered her womb; whence she was reported to have conceived by an elephant: whereas the *more rational* suppose that the devil, having stolen some human seed, got her with child in the shape of that beast." If the accounts of this author are the *most correct*, what must those of the others be?*

We have seen that Foe, prior to his death, admitted that he was neither a prophet nor a God, but the servant of the great O-mi-to; who flourished many centuries before him, and whose doctrine he was appointed to propagate. This militating entirely against the assertion that "the Buddha of the Hindus was unquestionably the Foe of China," is accounted for as follows: *Amita*, with an accent on the first syllable, means, in the Sanscrit language, 'immeasurable,' and the natives of Bengal pronounce it O-mi-to. But when the religion of Buddha the son of Máyá was carried hence into China, the people of that country unable to pronounce the name of their new God called him Foe, the son of Mó-ye, and divided his epithet Amita into three syllables O-mi-to." Had the word O-mi-to, with or with-

* Admitting the hypothesis, that Noah, Buddha, and Foe were the same, is to admit that the preacher of righteousness was the offspring of Satan.

out an accent on the first syllable, denoted in the Chinese language 'immeasurable,' there had been some reason in the foregoing argument but as Amita is a Sanscrit epithet, entirely circumstantial, denoting in that language the omnipotence of the Buddha Mu-ni, who descended in the family of Sacya, whose titles were Sacya Muni, Sacya Sinha, Servar'thaseddha, Saudhadani, Gautama, Areabandha, or kinsman to the Sun, and Máyá Devista, or child of Maya, it is totally impossible, that it could attach to the master of the founder of a sect, that "denied the existence of pure Spirit and admitted nothing absolute or really existing, but material substance." It is equally impossible, that Sir William Jones, who was so well versed in the doctrine taught by Buddha the son of Máyá, who descended from the family of Sacya or Seth, whose tenets so eminently agree with those of Christ, should have termed them "the *heresies of Buddha*:" for whether Buddha the son of Máyá, was, or was not, the Enoch of Scripture, the doctrine which he taught, was that of the purest ethics, founded on an implicit belief in the omnipotence, the mercy and the justice of the Almighty; who, by his preserving Spirit, redeemed mankind, and foretold the resurrection and life eternal Most certainly, Sir William Jones did not mean this prophet, when

he recorded that "the people of Tibet were Hindus, who ingrafted the *heresies* of Buddha on their old religion." And then he could not believe that Buddha the son of Máyá was either Foe the son of Mo-ye, or his master O-mi-to.

Having established as far as circumstantial evidence, or historic record, can be admitted in proof, that the religion publicly permitted in China, in the year of the Christian era 65, was that of an impostor, and not that of Buddha the son of Máyá of the family of Sacya, we will next examine, when this religion was first known in China: which will evince that the priests of Foe established their religion in that country at the same period that they recorded the history of their founder, about eleven years before the death of the emperor Mo-vang, or in the year B. C. 956 at latest; and that it had been propagated in Tartary forty years earlier. We have seen that Ming-ti, the fifteenth emperor of the fifth dynasty, sent ambassadors to India to ascertain the tenets of that religion, which had been instituted by Buddha. This, we may naturally suppose, was the last Indian Buddha (Moses) who died about 420 years before the birth of Foe; and whose fame had become general, both in India and China, long before the time of Confucius, who recorded that the Holy One was in the West.

The ambassadors sent by Ming-ti, A D 65, finding the idol Foe, the founder, or propagator of the heresies of the Bauddhas, which the Tibetians had engrafted on the pure religion of their ancestors, returned to China, taking with them the priests of Baut, the master of Foe And probably to give colour to their treachery, and deceive their emperor, they called him Foe, the son *of Mo-ye*, or *Foe* the son of *Mo-yes*, or *Moses* It was in the countries of Tibet and Tartary that the emperor Mo-vang first heard of Foe, and ascertained that he was born in the sixteenth year of the reign of his father Chau His birth is, accordingly, related amongst the events of that reign, the accounts of which were written during the time of Mo-vang As the last appearance of Foe in Tibet was in the year B C 959, we may suppose this the epoch, when he accompanied the emperor to China Thus much we learn from the annals of the Chinese monarchs. But their ecclesiastical history goes much further It is recorded in their classical books, " that during the reign of Mo-vang, the worship of the living God began to decline, and the people ceased to fear the supreme Ruler " And there appears every reason to believe that the emperor *Mo* would at that time have established the religion of Foe in his country, had not the latter on his death-

bed professed himself an Atheist, "denied the existence of pure Spirit, and asserted to his disciples that there was no God, and nothing absolute and really existing but material substance." These were incontrovertibly the tenets of the *Bauddhers*, who attempted to establish their religion in India, and whom Sir William Jones very erroneously calls the pupils of Buddha. For it was the pupils of Buddha, who were the cause of that persecution, from which the Bauddhers are known to have fled into very distant regions, and of whom Foe might have been one. For it is not impossible that the twelve years, which he professed to have spent in solitude, when he was obliged to quit the kingdom which he inherited from his father In-fan-vang, were spent in India. He might have migrated westward, and joined in the heresies of the Bauddhers; professing on his return to have been transfused by the Deity. For that the whole sect of Bauddhers were driven with ignominy from India, is certain. And in India they are still spoken of with intolerance by a race of people who tolerate all other religions. At this period, we learn from the Chinese classical historians, that during the reign of *Mo-vang*, the worship of the supreme God was neglected, and that the people ceased to fear him. Nevertheless the outward form of the

religion of Tyen, was tolerated until the reign Sin-vang, the twenty-first emperor of the Chew dynasty, whose reign commenced in the year B. C 606, when religion fell openly into decay. Hitherto, none of the emperors were hardy enough to introduce publicly a religion, which denied the existence of pure Spirit, and tended to overthrow the divine doctrine taught by the priests of Tyen. They, therefore, permitted the tenets of Foe, although they did not venture openly to adopt them, for nearly 360 years, when a sectary arose, who publicly propagated a doctrine evidently founded on that of Foe, but somewhat modified He acknowledged a living God, whom he named Tau, and thus described. "There is no name applicable to the Supreme God, whom we name Tau, who, himself incorporeal, created all corporeal things, the heavens, the earth, and all that therein is Himself immoveable, he gives motion to all things" This description of the Deity was evidently taken from the religion of Tyen, established by their first emperor But here the similitude ceased. The sectary was named Lau-kyan He was born on the fourteenth day of the ninth month in the fiftieth year of the forty-third cycle, answering to the year B C 603 If the followers of Foe acquired fame from the unnatural mode, in which their founder was introduced into life,

the followers of Lau-kyan were determined to lose nothing by the comparison. They therefore pretend, that the founder of their religion, after remaining fourscore years in the womb of his mother, forced a passage into life through her *left* side, as she was reposing under a plumb-tree. In a former Letter, I observed that one of the arguments brought in support of the Chinese Foe, being the Buddha of the ninth Avatar, was, that "as Foe issued into life through the *right* side of his mother, so must he have been symbolical of Noah; the passage to life being through the door of the ark which was in its side." This argument is equally applicable to Lau-kyan, who issued into life an hundred years after, through the left side of his mother. Both applications are equally absurd. The doctrine of Lau-kyan was, in some respects, less objectionable than that of Foe. He admitted the supremacy of the Deity, although he denied the immortality of the soul. Foe denied both. This new sect was named Tau-tse. Their morality was of the Epicurean kind. They exclaimed against all vehement desires or passions, as tending to disturb that repose, which was necessary to the happiness of man. To be agitated with cares, busied about great projects, to give one's self up to ambition, avarice, or other passions, they asserted was to toil for posterity, and there-

fore useless They held that we should pursue our own happiness with moderation; because what we look upon as such, ceases to be, if the soul is ever so little ruffled The thought of death, or annihilation, causing this inquietude, they invented a liquid, which they pretended had the power of rendering man immortal, and in consequence thereof, assumed the name of the Immortalists They were much addicted to chemistry, which enabled them to delude the people with supernatural appearances They introduced the worship of Spirits, pretended to believe in the philosopher's stone; and, in fact, imposed on the multitude, by various juggling tricks, in which they are still very expert This religion, absurd and unnatural as it appears, was publicly tolerated by the emperor Ting-vang, and continued in force until the reign of King-vang, the twenty-fifth emperor; who, in the twentieth year of his reign, answering to the year B C 500, appointed Confucius prime minister of his kingdom. This great and good philosopher restored the religion of Tyen, in its original purity, which remained but a short period. For Shi-wang-ti, the second emperor of the Tsin dynasty, by a decree that rendered his name odious to all posterity, ordered all the books that treated on history or science to be destroyed; enjoining his subjects,

on pain of death, to burn the books called King, and all the works of Confucius, except those that treated on architecture and medicine. And, although many of these books were discovered in the succeeding reign, or pretended so to have been, they were in so mutilated a state, that no very accurate account of the earliest ages can be expected. The Chinese themselves do not pretend to have any accounts that can be depended on, prior to the flood of Yau. The emperor Shi-wang-ti commenced his reign in the year B. C. 245. The destruction of the works of their great philosopher, while it weakened the established religion, gave vigour to that of the Immortalists. They increased daily. Insomuch that Vu-ti, who commenced his reign only 68 years after, and possessed every virtue moral and religious that could adorn a prince, was not exempt from the superstition of the times. Vu-ti was the son of King-ti, fourth emperor of the Han dynasty. He was so famed for his prudence, moderation and valour, his application to the affairs of government, his love of the sciences, his protection, and patronage of learned men, that he has been cited in all succeeding reigns as the greatest, wisest, and most virtuous prince, that ever ruled over China. In order to promote the sciences, he ordered all the learned men in his kingdom, to be assembled for the pur-

pose of arranging the ancient sacred books, that had escaped the destruction of Shi-wang-ti The doctrine contained there he ordered to be publicly taught, as also the moral maxims of Confucius and Mencius In a word, the happiness of his people was his sole care To his wisdom and virtue, the empire was indebted, for the restoration of their religious, moral, and historic records But these exemplary virtues were shadowed, in the close of life, by an inconceivable weakness. One of the priests of the sect of Tau-tse, so completely worked upon the mind of the emperor, that he became convinced that these impostors were actually in possession of the elixir of life. One of them undertook to procure it for the emperor. But, like the philosopher's stone, they pretended it could only be procured at a very heavy expense It is recorded that when this immortal fluid was produced, the minister, who had long sought to cure his royal master of this only foible in his character, received the cup which contained it from the sectary, but, instead of presenting it to the emperor, drank it off in his presence. In the moment of anger and disappointment, the emperor threatened his minister with instant death. Sire, replied the minister, if I merit death, it is not in your power to inflict it Convince yourself of your error, by taking my life. The emperor

applauded the wisdom of his minister, and continued him in his confidence ; but, it is said, privately procured a second draught of the liquid, and was only convinced of its inefficacy by the approach of death. This prince died in the twenty-seventh* year of the fifty-second cycle, or in the year B. C. 86. Although neither this emperor, nor his descendants, publicly tolerated any but the religion of Tyen, and were themselves steady in their worship of the Eternal One, yet the sect of Tau-tse, increased daily, and the tenets of Fo were generally believed. Various opinions were formed on religious subjects, which were greatly heightened by a phenomenon that took place on the last day of the seventh Moon of the twenty-sixth year of the fifty-fourth cycle ; on which day, universal darkness is said to have prevailed in China for some hours. This answers within one day to that darkness which prevailed at the death of Christ. For the last day of the seventh Moon of the twenty-sixth year of the fifty-fourth cycle answers to the second of April, in the year of Christ 33. The Missionaries mention this phenomenon as a total eclipse of the Sun, that took place on the last day of the seventh Moon, † in the year of Christ 32 :

* According to Duhalde, the thirty-first year of the cycle.

† The crucifixion of Christ took place on Friday the thir[illegible] day of April in the year of Christ 33 ; which answers to the four teent[illegible]

not recollecting, that the commencement of the Hebrew year had been altered by the command of God, from the autumnal, to the spring equinox

In the fifty-sixth year of this cycle, Ming-to succeeded to the throne of his ancestors, which had been usurped, for several intervening reigns, and only restored in the person of his father Quang-va-ti, who descended in a direct line from King-ti The reigning prince Ming-ti is said to have inherited the virtues and weakness of his ancestor Vu-ti He was a prudent and just prince. He established an academy of science, in his palace, for the education of the young noblemen of the empire, from which strangers were not excluded. He was frequently present at their exercises, and by his presence promoted learning and religion. He copied the virtues of Vu-ti, in studying the happiness of others, while, like him, he permitted religious doubts to distract his own mind In consequence of this, in the eighth year of his reign, and the sixty-fifth of the Christian era, he sent ambassadors to ascertain the true

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teenth day of the month Nisan, the Moon having become visible on the evening of the twenty-eighth day of March preceding Consequently, as the Chinese year commenced with the autumnal equinox, the seventh Moon of the year 32, answered to the first Moon of the year 33, the thirteenth day of the month, Nisan being the second of April (Vide Appendix C.)

religion. Here let us pause, and take a view of the state of religion at this juncture. This prince did not ascend the throne until he was past the meridian of life. He found his kingdom rent with religious schisms. Confucius, the greatest philosopher the country had known, whose works had been restored, organised, and made public by his ancestor Vu-ti, had declared that the Holy Saint was in the West. This seemed to intimate, that the religion of Tyen was not the most sacred. The sect of Immortalists his reason forbid him to join. He felt incompetent on what to decide, and was anxious to gain information on a subject so interesting to himself and his people. It appears evident, that the *Holy Saint*, recorded by Confucius, was the prophet of the Hebrews, Moses; who was equally the postdiluvian Buddha of the Hindus. It is true, this prophet had been dead near 900 years before Confucius wrote. But his fame was carried into Cashmir, certainly so far back as the Babylonian captivity; and was well known in other parts of Asia, many centuries before that epoch. So that the miracles, which he performed, were universally spoken of, during the time of the Chinese philosopher. But Ming-ti lived during a more awful period: that of the death of the Messiah. We do not know that the fame of the miracles wrought by Christ had reached China. Neither

do we know that it had not And it is certain, that the darkness which prevailed during his crucifixion, is equally recorded by the Hebrews and Chinese Under all those circumstances, the conduct of the emperor, in sending an embassy to the West, was both natural and meritorious The transaction is thus related in the Tse-shu, one of the classic and canonical books of the second order "Confucius was frequently heard to repeat these words Shi-fang-yeu-shing-jin, importing that in the West, the true Saint was to be found It is not known who the person was, concerning, whom he spoke But it is certain that sixty-five years after the birth of Christ, Ming-ti, the fifteenth emperor of the family of the Han, equally affected with the words of this philosopher, and the image of a man, who appeared to him in a dream, as coming from the West, sent Tsay-tsing and Tsin-king, two grandees of the empire, into those parts, with orders not to return until they had found the Holy Person whom heaven had revealed to him, and had learned the law which he taught But the messengers terrified with the dangers and fatigues of the journey stopped somewhere in the Indies, for the place is uncertain, where they found the image of a man named Foe, who had infected those parts with his monstrous doctrines, about 500 years before the birth

of Confucius. And, having informed themselves in the superstitions of this country, on their return to China they propagated that idolatry." The Chinese, unwilling to admit these heresies to have originated in their country introduce "somewhere in the Indies." Whereas the account commences by saying "the messengers, terrified with the dangers and fatigues of so long a journey, stopped short of India, the place they were ordered to proceed to." And as the doctrine, which Foe taught, was known 500 years before the death of Confucius, it is more than probable that these two grandees were secret followers of the heresies introduced during the reign of Mo-vang; and as the reigning prince Ming-ti had forbidden their return until they had ascertained the tenets of the religion taught by the great Saint in the West, they introduced those of Baut, professing him to be Moses, and naming the idol Foe the disciple of Moyes (as it is yet written by the Jews,) and subsequently Foe, the son of Moye. For it appears that Ming-ti was so astonished by the religion introduced (which was in direct opposition to that which he expected,) that he enforced the tribunal of rites. This supreme tribunal was established in the earliest periods of the Chinese empire. Its members were invested with authority to condemn and suppress any superstitions that

arose. But this tribunal had been deprived of much of its authority, from the time of the emperor Mo-vang, and it is, probably, when enforced by Ming-ti in the first century of the Christian era, that the members, of which it was composed, were followers of that religion which they were ordered to examine. For the emperors dying a few years afterwards, the religion of Foe was publicly admitted

I will not assert, that neither the epithet Bauddhei, nor Buddha, is to be found in any Chinese author But I verily believe it to be true. That "they carried the image of Buddha into China," I am sure is not so For, in all the Chinese accounts, it is written the image of Fo, and I can trace no similitude between the Indian Buddha, and the Chinese Fo, except the absurd one of Foe issuing into life through the side of his mother in the year of the world 2975, in like manner as the patriarch Noah walked out of the side of the ark in the year of the world 1657 Vaivaswat, who was saved in the ark, was Buddha the *son* of *Jina* So that the similitude between Máyá and Moye (if any exists) does not assist the cause If the epithet Mo-ye was not assumed until Tsay-tsing and Tsin-king returned with the idol Fo, in the first century of our era, there can be no doubt but that it was originally written

Mo-yes, or Moses. And I believe it is not possible to trace it in any record more ancient. But, if it was actually assumed at an earlier period, it was probably in honour of the emperor *Mo*, who appears to have been his first patron in China. Those who have any knowledge of Chinese history, know that the first syllable denotes the given name; the latter being either the patronymic, or else assumed in consequence of some local circumstance. It is possible, therefore, that this impostor might have been called Foe, the son of *Mo*; since he professed that his son was called *Mo*, or *Mo-hew-lo*; and his followers declare that his favourite disciple was named Mo, or Mo-o-hya-ye; that he was more dear to him than all the rest; that, a short time before his death, he instructed him in all the mysteries of his religion, and charged him to propagate his doctrines, without attempting to bring proofs in support of its tenets. His answers were to be confined to "It is thus that I have learnt." The emperor Mo, died just two years after Foe; and, as we shall presently see, the next emperor tolerated this impious sect. The Chinese canonical books inform us that from the reign of their first emperor until the time of Mo-vang, the religion and political ordinances remained in force: that, during this reign, the people ceased to fear the living

God, and the tribunal of rites was no longer in force that during the time of his successor Kong-vang (whose reign commenced two years after the death of Fo) and the three following reigns, the religion of Tyen was only tolerated in its outward form, its tenets being totally abandoned for those of a *new* sect, and that, with the exception of a few short and virtuous reigns, the true God was totally abandoned, until the time of King-vang, the second emperor of that name, who appointed Confucius, or as the Chinese write it, Kong-fu-tse, his prime minister. That Confucius, for a short time, restored religion to its pristine purity, and left moral precepts which are still held in the highest veneration The Missionaries, fond of assuming dates, inform us, that the religion and ordinances of the first emperor remained in force for 2000, in lieu of 1200 years an error founded on their understanding the *Chou*, as the *reign* of this emperor. The ordinances were made by the first Chinese emperor, founded on the principles expounded by Yau; whereas Couplet dates them from A. M. 1056, confounding the *Chou* of the first postdiluvian ruler, (the birth of Noah) with the commencement of the reign of the first ruler in China And from A. M 1056, or according to Couplet from the year B C 2952, to the year B. C. 957, which according to the

Tibetians was the period when the religion of Foe was first known in China, was 1095 years. But the ordinance of the first Chinese emperor, could not have been earlier than A. M. 1797; that being the year in which his reign commenced.

If this fanatic was not introduced into the Hindu history, for the purpose of establishing the postdiluvian system, why should all those, who support that system, suppress the Chinese history of Foe, confining themselves to the year of his birth? Is it, that they quote anthors of whom they have no knowledge, or that they wish to deceive? Why not give his history as they find it recorded by the Chinese philosopher Chin? "Do you not see," says this philosopher, "that this doctrine of annihilating one's self, and universal uncasing ends at length in expectations of a chimerical immortality; and in desiring that which cannot be obtained? They would seize upon and appropriate the vivifying virtue of heaven. They refuse to restore it one day to heaven and earth, and pretend thereby to attain the pure vacuum. But perhaps," continues the philosopher, "you are ignorant of the history of this enthusiast. His mother saw in a dream a great white elephant, and at the same instant perceived herself with child. It grew considerably every day; and at length, making its way through the side of its

mother, and tearing out her bowels, deprived her of life, from whom he received his own But to proceed, he lived in one of the kingdoms *westward* of this empire, where he was at the same time supreme, both in spirituals and temporals, that is, a king and head of his religion He had a queen, and a concubine of very great beauty, of whom he made Goddesses His kingdom abounded with gold, silver, merchandise, the necessaries of life, and especially precious stones But, though it was rich and fruitful, the extent of it was small, and its inhabitants had neither strength nor courage Those of the several kingdoms, with which it was surrounded, were, on the contrary, strong, active, and breathed nothing but war· insomuch, that the kingdom of Fo was subject to constant invasions Tired out with so many insults, which he could not resist, he abandoned his kingdom, and embraced a solitary life; after which, he exhorted the people to the practice of virtue, and published the doctrine of Metempsychosis, which he had invented; whereby the soul was to migrate backwards and forwards, from one body into another, observing however a certain order, by which virtue was rewarded, and vice punished He infatuated the neighbouring nations with those ridiculous imaginations His design being to

intimidate his persecutors, by persuading them that, if they continued to ravage his territories, they should, after this life, be changed into dogs, horses, and even wild beasts."

"During the space of twelve years, in which he laboured in propagating his doctrine, he drew after him a prodigious number of ignorant people; who became fanatics, and by whose assistance he re-ascended the throne, became very powerful, and, marrying again, had a numerous issue. Such was the effect of his artifice, that while he preached to his disciples about *vacuum*, and talked about nothing but the emptiness of earthly possessions, he eagerly sought after every earthly good, and procured as many as possible for himself." Such was the opinion of Chin, a comparatively modern philosopher: and for rejecting his account, there appears no reason. By the *kingdom* of In-fan-vang we must suppose the *province* over which he presided. For it is observable, that Vu-vang, the first emperor of the Chew dynasty, and who succeeded the tyrant of that house, fixed his imperial seat in the province of Shin-si, or Si-ngum, according to the modern name. He gave to the uncle of the tyrant, the kingdom (province) of Korea, and restored to their rank several illustrious families, which had been degraded; and gave to the descendants of the late emperor *little*

sovereignties, to support their rank with decency One prince of the family of Shin-vang was settled in the province of Shen-si; another of the family of Vang-ti, had, for his share, a country in the province of Hu-guang, that was called the kingdom of Tsu, a third, descended from Yau, had some territories about Pe-king, which was named the kingdom of Su, another, who was of the race of Shun, obtained lands in the province of Honan,* under the title of the principality of Chin. But, which is more material, the history proceeds to give the origin of those princes, who occasioned the great war which lasted for two hundred years, and of which the account was written by Confucius. "In addition to the foregoing acts of munificence," says the Chinese historian, "Vu-vang, created fifteen other principalities, which he gave to fifteen of *his relations;* not foreseeing that so many sovereignties, held under the crown, would in time become a source of unhappy wars." These principalities were established about eighty years before the birth of Foe. The princes were all of the family of *Vang*, and among them the father of In-fan-vang had a minor kingdom, the one to which the philosopher Chin adverts, in his dissertation addressed to the followers of Foe, and the same which these sectaries afterwards called Shung-tyen-sho saying, "In the West there is a

ngdom of pure innocence; and the prince, who heir to the crown, is Foe, who waits to receive s followers in that delightful abode." By which appears, that when Foe pretended to become a od, he changed the earthly possessions granted his grandfather, into a heavenly paradise for s followers;* thereby accounting for the loss of s worldly grandeur.

Our Chinese philosopher proceeds as follows. You are not to judge that the doctrine of Foe excellent,. because it has spread so much rough this empire. It came in vogue only consequence of the doctrine of our ancient ges, having been almost extinguished. The norance and corruption of the heart have given lmittance to the greatest errors: thus the people, ıving neglected the admirable lessons of *Yau, ıun,* and *Confucius,* could only relish the ligion of Foe." From the foregoing, which ıs translated by P. Dentrecolles, we learn, first, at Fo was a Chinese, of the house of Vu-vang: condly, that his religion was introduced, in conquence of the admirable lessons of *Yau, Shun,* ıd *Confucius,* having been neglected. And we

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* It is probable that when Fo changed the name of the king-n, he professed it to be in India; that being beyond the boun-y, of which his followers had any knowledge.

have seen that the neglect, alluded to, commenced during the reign of Mo-vang the protector of Foe· and, thirdly, that while Christian Missionaries idly suppose the first emperor to mean Fo-hi, and attribute the admirable lessons of morality to him, the Chinese philosopher attributes them to *Yau*, whose Chou, or birth, is dated at A M. 1056, and the commencement of whose reign is placed immediately after the general deluge; before which period the Chinese profess their knowledge to be very superficial. Padre Gozani informs us, that during the Han dynasty, which commenced two centuries before the Christian era, and 262 years before the Bonzes or priests of Foe were admitted into the capital of China, a small number of Jews migrated from the West, possibly from Cashmire, and settled in the kingdom of Ho-nan, which was one of the principalities granted by the great emperor Vu, to a descendant of the race of Shun, about eighty years before the birth of Foe.* The Padre further informs us, that "these sons of Abraham were permitted to build a synagogue at Kay-fong-fu, the capital of Ho-nan" Whence we ascertain, that the name of Mo-yes, for it was so pronounced by the Hebrews and Cashmirians, was well known west of the capital of China, long

* Vide vol. II. p 262, marked with an asterisk.

before Ming-ti sent his embassy in search of the true religion. And this strengthens the suggestion, that the epithet Mo-ye was added by the Mandarins to enforce the belief, that the heresies of the Bauddhers was the religion taught by Mo-yes; and that they therefore named the founder Foe the son of Mo-yes, pretending that he was the disciple of that prophet, on whom they officiously bestowed the epithet of O-mi-to. You are probably tired of Chinese history, but as late writers on Hindu Chronology make the birth of Foe, whom they call Buddha, the basis on which they form their postdiluvian system, regulating the commencement of the Cali age thereby, and asserting, that, as Buddha appeared in the thousand and second year of the Cali age, such appearance signified the birth of the Chinese Fo, and that so the commencement of the fourth Hindu age could not have been earlier than the year B. C. 2000, it became necessary to prove that not even a shadow of truth warranted the assertion, that Foe was the Buddha of the Hindus.

There is a proverb among the Hindus, denoting "that whoever obstinately adheres to any set of opinions may bring himself to believe, that the freshest sandal wood is a flame of fire." This proverb is not inapplicable to the followers of the

new system, as will appear by the following conjecture. After having asserted, that the religion carried into China, in the year of Christ sixty-five, was that of Buddha the son of Máyá, and that the Chinese, unable to pronounce the name of their new God called him Foe, the son of Mo-ye, Sir W. Jones proceeds to say, "it supplies an argument from analogy, which I produce as conjectural only, but which appears more and more plausible the oftener I consider it. The Buddha of the Hindus is *unquestionably* the Foe of China. But the great progenitor of the Chinese is also named by them Fo-hi, where the second monosyllable signifies, it seems, a victim. Now the ancestor of that military tribe, whom the Hindus call the Chandravansa, or children of the Moon, was, according to their Puranas, or legends, *Budha*, or the genius of the planet Mercury; from whom, in the fifth degree, descended a prince named Druhya, whom his father Yayati sent in exile to the east of Hindostan with this imprecation, 'May thy progeny be ignorant of the Veda.' The name of the banished prince could not be pronounced by the *modern* Chinese, and though I dare not conjecture that the last syllable of it has been changed into *Yau*, I may nevertheless observe, that *Yau* was the fifth mortal in the first

imperial dynasty; that all Chinese history, before him, is considered by the Chinese themselves, as poetical or fabulous."

That the Buddha of the Hindus unquestionably was not the Foe of China has I trust been satisfactorily proved: and it is not a little extraordinary, that not one of the positions produced from analogy has even a shadow of truth for its basis. First, although Fo-hi was the great progenitor of the Chinese, as the general father of mankind, yet the second monosyllable of his name signifying a victim, denotes that it was *no* intended for Noah; that patriarch being exempted when the rest of the world became the victims o an offended God, whose Spirit would no longe strive with man. Whereas Adam was the victin to disobedience. He was the first victim to divin wrath, a victim even unto death supposed eternal for so the curse must have been understood, whe the Almighty said, "For dust thou art, and unt dust thou shalt return." But that God, wh chasteneth whom he loveth, as a father chastene his children, for their good,* comforted this victi in his latter days, by permitting him to live un the awful sentence was explained, and life etern promised by the prophet Enoch. Second

* Hebr. xii. 6. Prov. iii. 11, 12.

Budha is neither considered as the genius of the planet Mercury, nor as the ancestor of the tribe named Chandravansa, the great progenitor of which was Atri, the son of Swayambhuva, Budha not Buddha being the son of Atri. Neither were the Chandravancarus, or children of the Moon, confined to the military race those that became such being distinguished as the Cshatriya cast, of Chandravancarus. Thirdly, Yayati was equidistant from Atri, with Budha consequently, if Druhya was the son of Yayati, he was just one generation below *Budha* *

Fourthly, whether we consider *Budha* as Enoch, of the race of Cain, and place his birth A M 236, or whether we suppose him to be Thoth, the grandson of Noah, or Mercury, whom the Goths call Woden, and place his birth immediately after the flood A M 1658, and allow 159 years to have elapsed from that period to the banishment of his nephew Drahya, we cannot with propriety argue, from analogy, that, because the *modern* Chinese *cannot* pronounce the word Drahya, the ancient Chinese 4000 years ago were unequal to it, and therefore substituted Yao or Yau in its stead.

* *Budha* of the Lunar dynasty is always written with one *d*, which distinguishes him from the Buddhas, or prophets, of the Solar race The genius of the planet Mercury, is written Buddha

Fifthly, Yau was neither the fifth in descent from Fo-hi, nor the fifth mortal in the first imperial dynasty. Every Chinese, and nearly every European, author places Yau, as the eighth prince in succession, from the creation; pronouncing every thing that is professed before the Chou of Fo-hi, to be fictitious. And, however the Missionaries may differ in minor details, they not only agree in making *Yau* the eighth ruler of the world, but in asserting that the first prince of the first imperial dynasty of China did not commence his reign until 149 years after the commencement of the reign of *Yau*. On this subject, I refer you to the twenty-fourth table, given in a former Letter. To return to our quotation, where another circumstance in the parallel is pointed out, as very remarkable: It is as follows, "According to father De Premare, in his tract on Chinese mythology, the mother of Fo-hi, was the daughter of heaven, surnamed Flower-loving; and as the nymph was walking alone on the banks of a river with a similar name, she found herself on a sudden encircled by a rainbow; soon after which she became pregnant, and at the end of twelve years was delivered of a son radiant as herself, who among other titles had that of Súi, or star of the year. Now, in the mythological system of the Hindus, the nymph Rohina, who presides over the fourth

Lunar mansion, was the favourite mistress of Sóma, or the Moon, among whose numerous epithets we find Cumudanayaca, or delighting in a species of water-flower, that blossoms at night; and their offspring was Budha, regent of a planet, and called also from the names of his parents, Rauhinega or Saumya It is true that the learned Missionary explains the word Sur by Jupiter; but an exact resemblance between two such fables could not have been expected And it is sufficient for my purpose, that they seem to have a family likeness. The God* Budha, say the Indians, married Ila, whose father was preserved in a miraculous ark from an universal deluge" Now this little history of the loves of the planets, is so far parallel to the foregoing, that it is equally founded on error And, without entering into the gallantries of the planets, we may pronounce that this author has blended two fables, which have not one feature in common, by which a family likeness can be traced.

First, if Fo-hi was intended for Noah, the son of the mother of Fo-hi, could be no other than Noah Whereas, the regent of the planet Mercury, (if it was Mercury whom the Goths called

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* The Indians never consider Budha, of the Lunar dynasty, as a God

Woden) was four removes below the flower-loving Goddess; Thoth being the grandson of Ham, who was grandson to the mother of Noah. Fo-hi, like Adam, as the first-created, is, in mythology, termed the father of the Gods, and men; that is, those mortals who were consecrated as Gods. He is therefore by P. Premare stiled Sú-i, Jupiter, or the star of the year. Secondly, in no part of the mythological system of the Hindus, is the offspring of Soma, by the nymph Rohina, designated *Budha,* although he is allowed to preside over the planet Mercury. Neither is it any where recorded by the Indians, that *Budha* was a God, or that he married Ila whose *father* was *preserved* in a *miraculous* ark. The Hindus, as we have seen, record that Budha, the son of Atri, married Ila the daughter of Menu, surnamed Vaivaswat. But, so far from supposing her father preserved in a miraculous ark, they trace his birth back to 5788 years, before the year of Christ 1788; being the first year of the creation. And Sir William Jones admits that the rule of Budha, must have been so far back as the year B. C. 3100. I have sometimes been inclined to think, that the supporters of the postdiluvian system, supposing Japetus to denote Japheth, have confused Ila, who by marrying Budha became the mother of the

Lunar dynasty with Isis,* the name frequently given to the daughter of Japheth, who was saved in the ark; and who, by marrying Mizraim, became the mother of Thoth or Mercury, whom the Goths call Woden

The introduction of the rainbow, by which the mother of Fo-hi is said to have been encircled during her conception, would avail little with either a Chinese, or a Hindu philosopher, in support of the postdiluvian system It would be difficult to persuade a scientific Brahman, that the bow in the cloud, which he knows to be produced from a natural cause, was not coeval with nature; and it is so that I understand the fourteenth verse of the ninth chapter of Genesis the Almighty, after making a covenant with Noah, assures him that the world should not again be destroyed by a deluge This promise we must suppose to have been made in order to dispel those fears that would otherwise naturally have arisen in the minds of the inhabitants of the new world The rainbow, the bow caused by the rain, was, of all others, the most appropriate sign of that promise; because it was the natural cause produced by a passing, or approaching storm. Therefore the

* Isis, according to the mythology, which I have ventured to adopt, was the wife of the son of Japetus, and as such, called his daughter.

Lord said, "It shall come to pass, *when* I bring a *cloud* over the earth, that *the* bow shall be seen in the cloud; it shall be a token between me and the earth." No token could have been so expressive. Any other, during a lapse of time, might have been forgotten or disregarded. But this must endure, so long as the Sun and watery particles shall exist. Each renewed appearance of the bow thus became a fresh memento when a storm approached. Any fixed sign had been less expressive; and, from being constantly seen, would have been less regarded. Therefore, the Deity, to dispel the fears of the patriarch, emphatically says, "Fear not the angry appearance of the heavens, the impending storm shall pass. For *the* bow, which appears in the cloud, shall remind thee of my promise." And so the patriarch understood it. For he replied, "And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature."* Nothing can be more opposite to the true interest of religion, than a pertinacious adherence to expressions. A religion founded on truth requires no such aid. In this instance, I am convinced, the text is generally misunderstood. For a cloud being evanescent, a bow could

* Gen. ix. 16.

not be placed therein The Deity, therefore, says, "That *the* bow shall appear in the cloud," evincing that it had formerly appeared otherwise, he had said *a bow* shall appear. And so the patriarch comprehends it, by repeating the word THE, as speaking of an appearance which was not new to him And so the father De Premare understood it for whether he intended by Fo-hi to represent Adam, or Noah, as the latter was born six hundred years before the deluge, the rainbow, which encircled *his* mother, must have been antediluvian And if, to preserve the family likeness, we suppose the rainbow Soma, and the mother of Fo-hi the nymph Rohina, and that the offspring of this amour was the regent of the planet Mercury, Budha, who married Ila, the Foe of China, and Buddha of the Hindus, then was Buddha born in the year B C. 2946 whereas this author furnishes three several *corrected* tables, in proof that the epoch was 1919 years later That you may form your own judgment, I will give you these tables, which are prefaced as follows "taking the Chinese account of Buddha's birth from Mr. De Guines, as the most authentic medium, we may arrange the corrected Hindu Chronology, according to the following table

	Y. B. C.		A. M.
Abhimange son of Argun .	2029	=	1977
Pradyota	1029	=	2977
Buddha	1027	=	2979
Nanda	699	=	3307

But if the author of the Dubistan be warranted in fixing the birth of Buddha, ten years before the Cali age, we must thus correct the chronological table.

	Y. B. C.	A. M.
Buddha	1027	=2979
Paricshit	1017	=2989
Pradyota, reckoning twenty or thirty generations	317 or 17	=3689 or 3989.
Nanda, reckoning the year of Christ ..	13 or 313	=4019 or 4319.

On the foregoing tables it is necessary to observe, first, that the author of the Dubistan spoke of a particularly glorious epoch in the life of Buddha, the son of Máyá, just ten years before the commencement of the Cali age, which he places 3102 years before the birth of Christ. But this author does not advert to his birth, or death, but to his appearance in a particular province: secondly, that, following this corrected table, as the reign of Chandrabija ended just 1050 years after that of

Nanda, we should bring this prince forward to the year of Christ 1363, to which, adding the 1399 years, which were occupied by the seventy-six princes, who formed the seven dynasties which followed that of the race of Andhra kings, and which ended with Chandrabija, and adding also 106 years for the five princes who ruled after the Maula race became extinct, we shall find, that instead of the Hindu government having been entirely subverted in the year of the Christian era 1053, it would extend 1053 years beyond the present period. And as 762 years have elapsed since the total overthrow of the Hindu government, we should now be in the year of the Christian era 3730, in that of the Cali age 6832, and in that of the creation 7732. Such must be the case, if the *corrected* table is *correct*. That the Hindu chronology, as given by themselves, is so, I am as fully convinced as I can be in the case of any subject that is drawn from history. For the Pundits are unanimous in placing the usurpation of Pradyota in the thousandth year of the Cali age, and our author not only ascertained that epoch to answer to the year B. C. 2102, but informs us, that all their historic records were regulated thereby. For he admits, that "the usurpation of Pradyota, of the throne of Magadha, forms an epoch of the highest importance; first, because it happened two years

exactly before Buddha's *appearance* at Magadha; and next, as it is believed by the Hindus to have taken place 3888 years ago," (before A. D. 1788), "or 2100 years before Christ. And, lastly, because a *regular* chronology to the number of years in each dynasty, has been established from the accession of Pradyota to the subversion of the genuine Hindu government, reaching down to the year of Christ, 1053." The genuine Hindu chronology is as follows:

	Years of Cali age.	Y. B. C.	A. M.
Pradyota began his reign . . .	1000 =	2102 =	1900
Buddha appeared at Magadha	1002 =	2100 =	1902
Nanda began his reign	1500 =	1602 =	2400
Death of Nanda*	1600 =	1202 =	2500
10 Maurya kings reigned 137 years	= 1737 =	1365 =	2637
10 Sunga kings reigned 112	= 1849 =	1253 =	2749
4 Canna ——— 345	= 2194 =	908 =	3094
21 Andhra ———† 456	= 2650 =	452 =	3550

From this period, Magadha ceased to be an independent kingdom. But Rhadacant exhibited the names of seven

* Family of Sanaca became extinct.

† Chandrabija was the last king of this dynasty.

	Years of Cali age.	Y. B. C.	A. M.
dynasties, in which twenty-six princes reigned for 1399 years, in Avabhriti, bringing us down to	4059 =	947 =	4949
To these they add five princes, who had some sway, until the Manta race were extinct, and the Hindu government totally subverted. These princes ruled for 106 years, ending	4155 =	1053 =	5055.

From the foregoing, which is confirmed by Sir William Jones, (vol. IV. p. 14, before quoted), it appears, that the genuine Hindu government is supposed to have been subverted at Magadha, on the death of Chandrabija, who was the last king of that place, and whose reign ended in the 2650th year of the Cali age, or 452 years before Christ: but it is plain, that the total subversion did not take place until A. D. 1053. If we follow the *corrected* table, the dates will stand thus:

Nanda began his reign year of Christ		13 or	313
Died after reigning 100 years . . .		113 ..	413
Maurya kings reigned years	137 . .	250 ..	550
Sunga kings ————	112 . .	362 ..	662
Canna kings ————	345 . .	707 ..	1007

Andhra kings reigned years	456..1163..1463
Seven dynasties at Avabhriti	1399..2562..2862
Five reigns	106..2668..2968

And as the last of these reigns ended 762 years ago, of course we bring time forward 1915 years, or, at the most moderate calculation, 1615. Whereas, admitting the chronology of Rhadacant to be just, which places the usurpation of Pradyota just two years before the appearance of Buddha, the son of Jina, in that kingdom, or the year B. C. 2102, answering to the thousandth year of the Cali age, and adding thereto the 900 years, occupied by the three first ages, we fix the epoch at A. M. 1900; which answers to Y. B. C. 2102. Now, if to the year of Christ 1788 (the year in which this author wrote) we add the years of the world that had elapsed before the birth of Christ, (4002,) it gives the year of the world 5790. For 1788 + 4002=5790: from which deducting the 3888 years which had elapsed between the usurpation of Pradyota, and the period when this author wrote, (1788), we find the year of the world 1902. For 5790 − 3888 = 1902; which is the year in which Buddha appeared at Magadha. How then shall we account for an author, who by the most diligent investigation proves, to mathematical demonstration, that the Hindu chronology is correct;

furnishing in the same tract three tables, with a view to subvert it? Of the third, as it contains some new matter, I will give a transcript, so far as the reign of Nanda; which you will perceive, is placed 998 years earlier than in the preceding table: a proof how very little credit is due to European dates on Hindu subjects.

Christian and Mussulman.	Hindu.	Years from 1788 of the Christian era.	A. M.
Adam	Menu 1, age 1	5794 =	1
Noah	Menu 2	4737 =	1057
Deluge		4138 =	1656
Nimrod	Hiranyacusipa, age 2	4006 =	1788
Bel	Bali	3892 =	1902
Rama (Raamah)	Rama, age 3	3817 =	1977
Noah's death		3787 =	2007
	Pradyota	2817 =	2977
	Buddha, age 4	2815 =	2979
	Nanda*	2487 =	3307

This table is rendered obscure from the dates being carried back to the year when the table was made. I have, therefore, given the years of the world. And, as the first number is calculated on the year of Christ being 4006, the remaining years are consequently brought forward four years beyond the Hindu reckoning, to A. M. 3307, answering to the year 3303, of the Lotos Creation,

and to the year 2403 of the Cali age. And lest you should be at a loss to find Rama in your Bible, I have restored the Scripture name, Raamah, or Rhegma, which has very little affinity to Rama. The chronology of the above table being entirely artificial, I shall make no remarks thereon. For it cannot escape your observation, that, according to this table, Raamah of the Scripture is placed 189 years after his younger brother Nimrod, and 75 after his grandfather Bel, or Ham. But this table comprises a larger field. It divides the ages, and draws a comparison between the persons recorded in the Hindu and Hebrew Scriptures. These we will examine. First, all oriental nations divide the ages according to arithmetic proportion, assigning the greater number of years to the first age, and decreasing in the ratio of 4, 3, 2, 1, for the prolonged periods assigned to the ages 1728000, 1296000, 864000: and 432000, divided by the Matires of a day of twelve hours, gives 4, 3, 2, 1. And although the Greeks allot a longer period to their ages, the proportion appears to be the same: whereas, in the foregoing table, we can trace neither ratio nor any kind of proportion. The Hindus make the second age to the first as three to four. This table makes the proportion as 189 to 1788, or as about nine to one. The Hindus make the third age to the second as two to three,

this table as 1002 to 189; or as about eleven to two; making a difference in time, independent of proportion, of no less than 2079 years during the first 3000 years of the world: as will appear more clearly from the following comparative statement:

	Years.		Years.
Hindu Chronology 1st age . . .	400	Corrected Chronology 1st age	1788
2d —	300	2d — . .	189
3d —	200	3d — . .	1002
Total. . . .	900	Total. . . .	2979

If we reason on this division, it will appear that the first age, the age of virtue, the golden age, when all was peace and happiness, is carried forward 132 years beyond that deluge: which, as hath hitherto been supposed, was ordained to destroy an impious world. But, if this statement is correct, we must either disbelieve the omniscience, or the justice of the Deity. For the first age is equally described by the Hindus, Egyptians and Greeks as one of great bliss, virtue and piety; as the era of patriarchal rule, when the world was as one family, under the mild government of the father of mankind. Whereas that, which is termed

the corrected chronology, places the epoch of this age when man had attained to the acme of wickedness, when the Lord repented that he had made man, and opened the fountains of the deep, and the windows of heaven, for his destruction. If one author prolong the age of virtue so as to include the most impious period of the old world, another* changes the derivation of the name from the Cruscan to the Cuscan age, for the purpose of placing it in the time of Cush; when the hearts of men became hardened in the new world, and they said, "Go to, let us build us a tower whose top shall reach to heaven;" when the sons of Cush and Canaan introduced the most idolatrous rites, and the most cruel sacrifices: and when, so far from being under the controul of one man, as their general father, the world had long been divided into three parts by Noah; and the patriarchal rule was wholly overset by Nimrod the son of Cush; and the whole race of Ham are represented as enlarging their territories by conquest, putting the conquered in chains, laying their cities in ashes, destroying their temples, and oppressing the inhabitants wherever they came; rejecting the worship of the living God, and consecrating their ancestors. Such were the transactions that

* Bryant, vol. IV. p. 210.

marked the Cuscan age, or age of Cush, represented as the age of virtue; and such are the arguments brought forward to support a system intended to overthrow the Hindu chronology. But, while one author contends that this blissful period ended A. M. 1788, and the other that it only commenced at that period, we may, without severity, reading *English* for *Hindus*, retort the sarcasm thrown against the Brahmans by saying, "If the learned (*English*) differ so widely in their accounts, we may be assured that they have no certain chronology before them; and may suspect the accuracy of all their relations relative thereto."*

Had the Hindus admitted that which was evidently the fact, that four ages were assigned to each period of time, or each thousand years, they had betrayed the whole system of their protracted numbers. Such however was the case; and the death of their incarnate God marked the conclusion of the four first ages. But having assigned 4320000 years for the duration of the world, as 3888000 of those were passed when the ninth century ended, they were under the necessity of reckoning time from that period in real numbers. Otherwise, as the remaining number 432000, is to 100, as 3888000 is to 900, it

* Sir W. Jones, vol. IV. p. 22.

would have brought the conclusion of time to 1000 years; and there had been no possible means of disposing of the remaining 5000, of which they now admit 4817 to have passed.

As the aggregate of the four human ages 4320000, formed a period of time, or 1000 years called a great age, and as 1000 such ages are deemed a day of Brahma, so do the six great Calpas, that form the duration of his life, amount to a Rudra, or 25920,000,000 supposititious years. On this account, it is a common saying with the Hindus that 1,000,000 Rudras (or 1,000,000 times the duration of the world) are as a second to the Supreme Being.* But the astronomers at Varanes do not mean to infer that "time exists with God;" neither would any classical Hindu theologian admit the orthodoxy of the *Stanza*. An Hindu says, 1,000,000 of Rudras are but a second to the Supreme God; a Christian, that one day is with the Lord as 1000 years, and 1000 years as one day. But no classical theologian denies the orthodoxy of St. Peter, in consequence of that passage.

The Greeks appear to consider the aggregate of the four Indian ages as the golden age. Hesiod gives five ages, and allots 3000 years for their

* Vide Sir W. Jones, vol. IV. p. 7.

duration; apparently observing the same ratio with the Hindus, or hundreds 10, 8, 6, 4, 2, in lieu of hundreds 4, 3, 2, 1. This poet, although he does not give us the precise number of years, marks the conclusion of each age by events that cannot be mistaken. He represents the first, or golden age, as being under patriarchal rule, when the first-created was the father of his people: and the genius of Justice in a human form, is said to have remained on earth until the close of this blissful period. We have seen that the Hindus, as well as the Egyptians, considered Enoch as the genius of Justice;* and we know that his trans-

* Aratus represents the genius of Justice, as Astræa, who appeared personally in the world; which corresponds with the opinion of those nations, who worshipped the redeeming Spirit in the feminine. The Sapheri of the Hindus was the Dercelus worshipped at Ascalon, described as having the face of a woman and the rest of the image the figure of a fish: in mythology, Venus or Cypris, called Alargatis by Lucian, and worshipped by the Phigalians, in Arcadia, by the name of Eurynome, the upper part being that of a woman, and the lower part terminating in the tail of a fish: the Venus Cythereia, who rose from the sea, is thus described by Nonnus, in the speech of Harmonia:

> "Root of all life, great vegetative power,
> The world's late consolation, by thy hand
> All things were brought to light; and, at thy word,
> The fates renew'd their long neglected toil.
> Oh! tell me, for thou know'st, thy fostering care
> Saved the great founders of the human race,

Amid

lation took place A. M. 988: this event marks the conclusion of the golden age, and of course the commencement of the silver one, which was to last for 800 years. But, the deluge intervening, the poet expresses that the race of man perished before the expiration of the age.

> "This race Jove soon consigned to endless night,
> "Vexed that due honours they should dare refuse
> "To the great Gods, who high Olympus hold."

Had this age ran its full time, "*soon* consigned," had been inapplicable. But the apostate race of Seth, together with that of Cain, having been destroyed by the deluge, 150 years before the period assigned for the commencement of the brazen age, the poet very appropriately describes this race, as soon consigned to endless night. But he does more: he tells us the cause. The people of this age, who were highly *irreligious*, and *condemners* of the Gods, were cut off before the 800 years assigned for the silver age had expired. The Hebrew Scripture records, that 668 years after the death of Enoch, God brought the flood

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> Amid the wreck of nature, Power Supreme!
> Say, in what favorite spot, what happy clime,
> Has justice fix'd her seat? To thee I sue,
> To thee, coeval with the mundane frame."

BRYANT.

upon the world of the ungodly. The commencement of the brazen age is very appositely placed at A.M. 1800; that being immediately after the dispersion from Babylon, when a new age commenced; when kingdoms began to be formed, and the new world was organised.* Immediately after this epoch, the wars commenced between the families of Ham and Japheth, who had heretofore lived together in amity; and we have scripture authority to say, that the world was then rent with discord. Ham and his descendants, as if to revenge the curse pronounced against them by Noah, make war in every direction against the family of Shem. Such is the Hebrew account of this period. The poet describes it as a continual scene of warfare, but of a warfare different from that of the former age; insomuch as it was better organised, and carried on more systematically. The arms and accoutrements were of brass: whereas those of the former age were of iron. He describes the people as fond of war, and as having fallen by the hand of each other; whereas the race, who were destroyed by the deluge, were consigned to endless night by the express mandate of Jove. The conclusion of the third age is thus represented:

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* Vide Table XXV.

"This race engaged in deadly feuds, and fell
Each by his brother's hand. They sunk in fight,
All to the shades of Erebus consigned.
Their names forgotten."

The commencement of the fourth age is, if possible, yet more clearly marked. The three first ages having consumed 1000, 800, and 600 years, the fourth commences with A. M. 2400; and to this age is assigned 400 years. Hesiod stiles it the age of the demi-gods, and represents a part of it as a time of great virtue, justice, and piety. The commencement of this age gave birth to the great postdiluvian prophet, a type of Christ, the deliverer of the Israelites, the prophet whom the Lord knew face to face; the postdiluvian Buddha of the Hindus, considered by the followers of Vishnu as an incarnate god. From the birth of this prophet to the siege of Troy, was about 400 years. The former date is ascertained. For Moses was born in the time of Pharaoh Ramesis Meamus, king of Egypt, answering to A. M. 2433. The Trojan war is supposed to have commenced in the time of Tola, who judged Israel twenty-three years, answering to A. M. 2824.* And

* Some place the siege of Troy at A. M. 2797; others at 2811. Diodorus Siculus makes the destruction of Troy 780 years before the 94th Olympiad, which answers to A. M. 2825, and the rape of Helen four years before the commencement of the siege, or in A. M. 2811.

it matters little, whether the siege of Troy was real or imaginary; since the Greeks suppose a date, and Hesiod concludes the fourth age as follows:

> " Some passed the seas, and sought the Trojan shore,
> There, joined in cruel conflict, for the sake
> Of Helen, peerless dame: till their sad fate
> Sunk them to endless night."

The fifth, or iron age, would carry us on to A. M. 3000. But it is irrelevant to our purpose, further than as it proves the ratio to have been that of 10, 8, 6, 4, 2. Now whether the above division of the ages is just or erroneous, thus much is certain; that, as the Greeks place the rape of Helen about A. M. 2800, the fourth Grecian age had concluded at least a century and an half prior to the epoch allotted in the foregoing Table: and this shews that no principle governed the calculations.

Secondly, we have to consider this corrected table, in respect to the affinity which exists between the Hindu Hyraniacasipa, Bali, and Rama; and the Hebrew Nimrod, Bel, and Raamah; and, by comparing dates and events, to determine what degree of credit attaches to the hypothesis, that the fourth and fifth Avatars were for the purpose of overthrowing the two ambitious monarchs recorded in Scripture. The Hindu dates

render this impossible. To obviate which, the fourth Avatar is placed at the beginning of the second age, and that age brought forward 1388 years, or from A. M. 400 to A. M. 1788, which yet falls short of the period assigned for the death of Nimrod, in no less than 210 years. For he is invariably admitted to have lived until A. M. 1998, and were we to add the remaining number of years allotted by this author for the second age, and place Nimrod at the close, instead of at the commencement of the age, we should fall into a still greater absurdity, that of placing the fifth and sixth generation of the Hindus antecedent to the fourth. To obviate so palpable an incongruity, our author actually transposes the Hebrew genealogy, placing Nimrod before his grandfather Bel, and his elder brother Raamah; although in the history of Nimrod it is recorded, that he succeeded to, or rather usurped, the sovereignty, on the death of his father Cush, A. M. 1960. And Marshal's Tables place the commencement of the Assyrian monarchy at 289 years after the deluge, which nearly corresponds therewith; the latter placing the commencement of his reign A. M. 1946. Whereas the Table under consideration supposes this monarch to have been destroyed, torn to pieces by the Deity, in the form of a lion, A. M. 1788; which is at least 150 years before his reign

commenced. And so far is Nimrod, from having been annihilated by the Almighty, that, after founding the Assyrian monarchy, and conquering nearly all the eastern nations, he carried on a vigorous war against the Bactrians, who inhabited a part of Scythia; and, after slaying their king, closed his own life, leaving a son named Ningus to succeed him. This epoch is placed by Justin at A. M. 2012. Bel bears as little resemblance to Bali, as Nimrod does to the Hindu giant. Belus was a designation, or title, rather than a name. It was assumed, not only by Ham, but by Cush and others. But it was Ham, the grandfather of Nimrod, that the Pagans stiled Bel, who is said to have died about 100 years before his grandson Nimrod; whereas, in this Table, he is placed 114 years after him. Of Rama an account has been given in a former Letter. Here he appears in a new character. Heretofore he was an Avatar, an illumination of the Deity. If not the divine Rama himself, he was, certainly, a child of the Sun, and an opposer of the Idolaters. Here the incarnate God is turned over to the idolatrous race, for the purpose of being destroyed, with Bali and Hyraniacasipa.

The followers of Vishnu have been very assiduous to represent the life of Vishnu, as the life of Crishnu; by which means they blend all the events

of the old world with those of the new one. Whether this occurred from ignorance, or from design, I cannot determine. Local circumstances obliged me to leave India, at the moment when I was investigating this subject. The life of Crishnu, as the black shepherd, comprizes a very short period; while that of Vishnu, in an incarnate form, commences with the divine Buddha, and continues until the death of Crishnu. The latter being of postdiluvian birth, could not be an Avatar, and therefore the Vishnuites contend, that he was Vishnu himself: and, in the history of his life, they introduce all the events of the former Avatars; as may be collected from the speech of Argoon. "Thy essence is inscrutable, but its shadow is in all bodies just like the image of the Sun in vases of water. If the vase be broken, where shall we find the image? Yet it is neither increased nor diminished, by the fracture of the vessel. In this manner, thou art in all. Thou art thyself numerous Avatars. Thy Hyagrive Avatar killed Madhu, the Ditya, on the back of a tortoise. In thy Courma Avatar did the Devites place the solid orb of the earth; while, from the water of the milky ocean, by the churning-staff of Mount Meru, they obtained the immortal Amrita of their desires. Hirinakassah, who had carried the earth down to Patal, did thy Varaha Avatar

slay, and bring up the earth on the tusks of the boar; and Prahland, whom Hirinakassah, tormented for his zeal towards thee, did thy Narasing Avatar place in tranquillity. In thy dwarf, or Bamen, Avatar, thou didst place Bali in the mighty monarchy of Patal. Thou art that mighty Parasa Rama, who cut down the entire jungle, the residence of the Reeshees: and thou art Ram the potent slayer of Ravan. O supreme Bhagavat, thou art the Buddha Avatar, who shall tranquillize and give ease to Devaties, human creatures, and Dityes." This speech, which is given in one of the many lives of Crishnu, as coming from Argoon, is evidently addressed to the Deity, or Vishnu, and not to Crishnu, as the black shepherd; and on that account only, have I transcribed it. For if the translator has done justice to the original, the author of the legend had a very superficial knowledge of Hindu Sacred History. For confounding the third age with the third period of time, he places Crishnu, who, as the black shepherd, flourished 800 years after the deluge, before the Buddha Avatara, or prince, who was saved in the ark. And, reading in the sacred Puranas, that Vishnu withdrew his protection from the Solar race after their apostacy, in the time of Jarasandha, he supposes Parasa Rama, or Vishnu, incarnate in that Avatara, to have de-

stroyed the *true* believers during the *third age*, when Swayambhuva was still alive, and the Reeshees (saints, or children of the Sun), were under the immediate protection of the incarnate God, whom this author represents as cutting down and destroying the entire jungles of the Reeshees, or saints, for whose preservation he is said to have left his paradise, and taken on him the form of man. It was the jungles of the Khittris, or Idolaters, that Parasa Rama is said to have destroyed. Again, as if to imply that the race of Cain was preserved, he terms the first Avatar the Hayagrieve in lieu of the Matsya, speaking of the ninth Avatar as yet to come: "Thou art the Buddha Avatar, who *shall* tranquillize and give ease to Devaties, human creatures, and Dityes." As there is no Hindu, of whatever sect, who does not know that the ninth Avatar took place long before the appearance of Crishnu, as the black shepherd, it is clear that they were the exploits of Vishnu, in an incarnate form, and not those of Crishnu, as the black shepherd, that Argoon was detailing. Neither sect of Hindus place Crishnu among the Avatars; although Europeans frequently displace Bala Rama, to make room for him. No follower of Siva admits a descent of the Deity to have taken place since the deluge: and this subject was the cause of long and sanguinary

wars, during the Hindu dynasties, between the two great sects of Siva and Vishnu; both of whom now acknowledge that Crishnu was not a descent of the Deity, but the sixth Avatara in a regenerate state. Nevertheless, to the present time, they distinguish themselves, by placing the sacred mark on their forehead, in different directions, either horizontal or perpendicular. The disciples of Crishnu do not pretend that his descent was in the *third age:* and, when it so appears, it is invariably the fault of the translator. For example, Baldeus, reading the "third period," by way of elucidation, adds "the Dwaparajug:" and Mr. Maurice, after the Satyajug,* adds "or first Indian period;" thereby making a difference of 600 years. It appears probable, that the absurd doctrine of Metempsychosis originally denoted nothing more than a similitude of manners, virtues, desires, studies, or pursuits of two persons who flourished at different periods. Thus, when the miracles performed by Crishnu, as the black shepherd, astonished the postdiluvian world, it was said that Parasa Rama was renewed in Crishnu. Yet probably no more was intended, than that the virtues which had shone forth so conspicuously in Buddha, the son of Máyá, the incarnate God, were in some

* First age.

measure renewed in the black shepherd. Thus we should say, a great and good man lived again in a descendant that imitated his virtues and great exploits. But this was not sufficient for the pupils of the postdiluvian Buddha, who were desirous of bestowing divine honours on their prophet: and as their religion forbad the supposition of a descent of the Deity in the Cali age, they interpreted the system of the Metempsychosis so as to answer their own views; asserting that the soul of the former animated the body of the latter. Thus the author of the Sanscrit edition of the Mahabharat supposes Buddha the son of Máyá, regenerate in the womb of the mother of Crishnu. I am led to this solution of the word, from a conviction that the doctrine of Metempsychosis, as it relates to the migration of the soul from one human being to another, will not be found in any Purana that treats on antediluvian history only; although the migration of the human soul into the bodies of brutes is alluded to, in the Amriti. But this body of laws assumed its present form after the birth of the black shepherd: and I am fully persuaded, that the Metempsychoses were originally intended allegorically; denoting that the manners, passions, or nature of certain individuals resembled the properties apparent in certain brutes; or that by vice the human species was degraded

into a beastly nature. This allegorical representation the priests found it expedient to explain literally; and probably with the best possible intention. For it was, and still is, held out in terrorem, by the learned, to deter the ignorant from vicious practices. That the religion of the Hindus denies the possibility of such transmigration, is certain. For innumerable passages in the Vedas, explain the intimate connection of the human soul with the Deity. Neither do the tenets of their religion admit of the possibility of the soul migrating from one human being to another; since the Vedas pronounce, "that which is called the soul, to be a ray from the Infinite Spirit, to which it will return, when the body, which ends in ashes, returns to dust." Nevertheless, the pupils of Buddha would persuade us that Parasa, as an Avatara, carried on the great war of the antediluvian world, and became regenerate in the womb of Devaci, in the *third period* of time, to complete that mission which he began in the *third age,* as Buddha, the son of Máyá, Parasa Rama of the sixth Avatar. For a similar purpose, Mr. Wilford professes Batiswara to have been Iswara, regenerate in the womb of the wife of Shem. These arguments, independent of their absurdity, instead of supporting the system they are brought forward to maintain, destroy it. For had these personages

not lived in the antediluvian world, they could not have become regenerate in the family of Noah. Iswara is merely a title of Seva, or the Deity, as the Avenger. In mythology, Iswara is the Hindu Pluto, the Stygian Jove of the Greeks; but he is never, in history, supposed to have descended on earth in an incarnate form. It has been alledged, that Pythagoras understood the Metempsychoses in the same sense in which they are now represented to be understood in India. This may be true: for Pythagoras flourished 1000 years after Moses; and Sanchoniatho, who was the oldest, except the inspired writers, about 400 years after the time of that prophet. It is the acceptation in which they were held prior to the time of Crishnu, or Moses, that we have to ascertain.

There is a circumstance, that appears to throw light on antediluvian history in general, which I do not recollect to have seen noticed by any of the commentators on Hindu history; namely, that from the time of Dasaratha, the fifth generation from the first-created, three distinct lines are recorded. It is true, that this is not actually mentioned in Scripture. The Mosaic account is so concise, on all antediluvian subjects, that we must be content to supply its deficiencies, from the most ancient authors, who wrote on the subject; all of whom give this third line from the time of Mahalaleel

who was equidistant with Dasaratha, from our first parent. The Egyptians admit the same, and Sanchoniatho confirms it. These three lines, of late years, have been supposed postdiluvian. Mr. Wilford names them Japetus, Sherma, and Charma; the Greeks Jäpetus, Titan, and Cronus. These some have supposed to be the three sons of Noah; whereas the Hindu history very distinctly places them as the three sons of Dasaratha, who was the general father of the three lines, which from that period lasted to the deluge. That the great war of Bharatta, and the first Titanian war, were the same, I have little doubt. And the supposition is grounded on the similitude both of dates, and of events that occurred from A. M. 1291.

We have already seen that Rama Chandra was the half brother of Bharatta, the former being of the Solar, the latter of the Lunar dynasty. From their father, the great Dasaratha, whose war chariots are said to have carried him to all quarters of the world, descended a third line, headed by Jarasandha; who, during the thirteenth century of the world formed a dynasty at Magadha.* By these three warriors, and their descendants, the great war of Bharatta is supposed to have been carried on. Of these three Rama continued in the wor-

ship of the living God. He is spoken of as a Menu, well versed in the Veda; and, with the exception of his immediate descendants, the whole Solar race became seceders from the faith of their ancestors.

That the Egyptians traced their origin from the Solar race, and professed to have descended from the Titans, is certain: and they were justified in so doing. For their founder, Ham, was the son of Noah, designated Vaivaswata, or child of the Sun. The Greeks, who copied from the Egyptians, invariably denominate the Solar race Titans: whereas, that epithet was, I believe, confined originally to the Solar race, in the line of Jarasandha. It seems, that the descendants of Seth who were of the line of Jared, or Rama, and who settled after the flood, at Maghadha, which in the antediluvian world had been the seat of empire of the dynasty of Jarasandha, or the Titans, led to the belief that mankind had been preserved in that race. Accordingly, Diodorus, and others, speak of Jäpetus as a Titan. Hesiod, on the contrary, describes the giants (the race of Cain, or the Moon), and the Titans (the race of Seth or the Sun), as two distinct races, opposing each other From the last he mentions a separate line; naming Cottus, Jäpetus, Gyas, and others, who were all of the Solar race, although opposers of the Titans and these, whom he describes as of another family

he places as guards over the Titans, when they were consigned to Tartarus. Admitting this hypothesis to be just, the three lines agree with those recorded by the Hebrews. In the first Jared, the son of Mahalaleel, and father of Enoch (Atlas in mythology), the sixth patriarch of the Hebrews, we trace Rama the son of Dasaratha, and the father of Buddha, the Hindu Atlas, their sixth patriarch; and the Grecian Jäpetus the father of Atlas, the opposer of the apostate Titans: in the second, the son of Mahalaleel, who in defiance of the oath, which he had sworn to his father, descended from the Holy Mount, we trace Jarasandha, of the Solar race, the seceder from the worship of the living God; the apostate Titus of the Greeks: and in the third, the contemporary of Jared, in the race of Cain, Irad, we trace the great Bharatta of the Lunar dynasty, the great ancestor of Yudhishthir, stiled by the Greeks the great line of Cronus, or Cain. The Egyptians, according to Sanchoniatho, admit these three lines; two of which he considers as dynasties and traces them from Protogones the first of men, admitting a third line, which commenced with the seventh generation: "There lived in those times (ninth and tenth generation), a person named Ouranus, who descended from Elioun," or the Most High; whom we may suppose to be intended for Enoch their incarnate God,

from whom Noah descended in a direct line. And the subsequent part of the history leaves no doubt that Sanchoniatho, by Ouranus, intended Noah. For although he does not record the flood, he carries his history forward for three generations, in the race of Noah, in the line of Ham, as kings of Egypt, admitting, by implication, that mankind were preserved in Ouranus, who descended from Elioun. The same circumstance, that induced the Greeks to suppose the race of Jäpetus to be Titans, namely, the race of Seth, settling at Magadha, heretofore the residence of the Titans, might operate with Sanchoniatho so as to lead him to suppose the Egyptians of the race of Cain. For, according to Berosus, the race of Ham after the deluge settled at Babylon, which before the flood had been the seat of empire of the race of Cain.

That the war of the giants was carried on by the descendants of Mahalaleel, has been generally admitted. And it is as generally believed, that the apostate son of that patriarch, the brother of Jared, was the cause thereof. By the war of the giants, I mean that war, mentioned in Scripture, which was occasioned by the sons of God coming down unto the daughters of men, commonly considered as the first Titanian war. Authors differ in respect to the period when the general apostacy of the race of Seth took place. Some carry it back so far as

A. M. 1038, or forty years after the death of Enoch. Elmachinus places it at A. M. 1082, or forty years after the death of Seth: and Abul Pharagius, who appears the most correct, places it in the fortieth year of Jared; which was, of course, forty years after the death of Mahalaleel. All these historians agree, that, after the death of Enoch, the world grew progressively more wicked. And Elmachinus admits, that before his death, Mahalaleel called together his sons, and bound them by an oath the most sacred, not to descend from the Mount; and after appointing his son Jared to succeed him, conjured him by the blood of Abel, not to suffer his brethren to mix with the race of Cain. This was in the year of the world 1291; which implied that a partial dereliction of the true faith had previously taken place. It is, therefore, most probable, that Elmachinus confounded that event with the final descent from the Holy Mount, when he placed it at A. M. 1082; and that Abul Pharagius was correct in placing the general apostacy, which occasioned the war of the giants, in the fortieth year of Jared, answering to A. M. 1331. Nothing could be more impressive, or more sacred, than the oath prescribed by the dying patriarch. The race of Cain had become sovereigns of the world, they were living in luxury and dissipation, in the valley where the righteous Abel had been mur-

dered by their progenitor. By his blood, therefore, the dying father exhorts his sons, not to mix with them, or become partakers of their iniquity. The injunction for a time was sacred, owing to the paternal care of Jared. But soon they swerved from their obedience, descended from the holy mountain, and formed a dynasty in the valley; thereby rebelling, not only against the prince, who had been set over them as a ruler by their father, but against the sovereign of the world, who was of the race of Cain. And this agrees with the scripture account. For Moses does not detail the line of Seth as sovereigns, but as patriarchs in succession, who adhered to the worship of God, and in whom the race of man was preserved at the general deluge. The sovereignty of the world was the great prize, for which Jarasandha and Yudhishthir contended. The same object was contended for, by the race of Cain and the apostate race of Seth; and, according to the Greeks, Cronus and Titan joined in horrid fray, rule the great object, and the world the prize.

With such a body of evidence before us, all drawn from different streams, originating in the same source, we may safely pronounce that the great war, whether described as the war of the giants, the Titanian war, or the war of Bharatta, took place in the antediluvian world; that it was

the same war, differently described, according to the manner, in which the different nations that recorded it, understood it. There are many collateral proofs, that Jared, Rama Chandra, and Jäpetus were intended for the same person. Bochart proves that the Greeks by Atlas meant Enoch, the son of Jared, the seventh in descent from Adam. Buddha, the incarnate God of the Hindus, the son of Rama Chandra, is always depicted as Atlas, supporting the world, and treading Satan under his feet. That the Greeks admit Atlas to have been the son of the great Jäpetus, has never been disputed: and then it follows, that Jared, Rama, and Jäpetus, were different names for the same person, or the father of Atlas, described after the idiom of the nation which recorded his history. Rama Chandra was the great Hindu warrior, who, having in vain endeavoured to prevent the apostacy of his brethren, made war against them; which is very forcibly depicted by the symbolical representation of the giant Raven, a monster with ten heads; denoting that the descendants of the ten patriarchs had become apostates, and united against the only family who continued firm in faith; and further predicting, that the whole of those ten generations who, with the exception of one family, were all become idolaters, would be destroyed, save only the family of

Rama Chandra, who overcame death in the person of the giant Raven. It may be objected by the sceptics, that Parasa was the son of Jamadagni: and so he appears to have been, in legendary tales, but not in history. Parasa Rama being admitted, without controversy, to have been the sixth Avatar, the relaters of the history, not comprehending that the seventh generation could be the sixth Avatara, thought it necessary to find parents for him of the fifth generation. They therefore fixed on Jamadagni, a Brahman of exemplary virtue and extensive learning; probably the Acharya, or holy father, of Parasa; from whom he received his divine birth, the birth unto righteousness; at which ceremony the Gayatri is the mother, and the Acharya the father of the initiated. Aware that their chronology was at variance with history, and obliged to admit that Parasa was the grandson of Dasaratha, they profess to believe, that, on the death of Dasaratha and his wife Caushálya, the parents of Rama Chandra, the souls of Jamadagni and his wife Renecu, the nominal parents of Parasa, passed into their bodies, for the purpose of giving birth to the divine Parasa. Thus they admit one generation between him and Dasaratha, which places Rama in his proper place in the genealogical table. This, not being very clear, has led Europeans to suppose the two Ramas

to be the same person differently described, and to forget that the death of Rama Chandra, as king of Ayodhya, is noticed, and that Parasa, who never became a king, was translated to heaven; and is therefore said, by the multitude, to be still alive: besides which, the seventh Avatar is never depicted as Atlas in Asia; although the ancients described Asia, as the mother of the children of Jäpetus, or Rama, whose first-born was Atlas. Surely nothing can be more absurd than the opinion of those, who suppose, that Apollodorus was treating of Japheth the son of Noah; and who therefore marry him to a nymph called Asia, for the purpose of producing Atlas, the first inventor of Astronomy. There were several persons so named, in the postdiluvian world. Apollodorus, therefore, mentions him as the *son of Jäpetus*, to prevent his being taken for the grandson of Noah: and that Jäpetus was no other than Jared, or Rama, of the antediluvian world, is confirmed by the Sibylline verses; the first seventeen lines of which describe the building of Babel and the confusion of tongues, which ensued; concluding as follows:

——"Then sever'd far away
They sped, uncertain, into realms unknown:
Thus kingdoms rose and the glad world was filled:

'Twas the tenth age successive, since the flood
Ruined the former world.''

Thus far the narration admits not of controversy: and the period, the tenth age, or generation, from the general deluge, agrees with the historic account of the commencement of the several kingdoms. The tenth generation answered to A. M. 1879. The Egyptian monarchy was formed A. M. 1849; that of Magadha A. M. 1902; that of the Phœnicians A. M. 1920; and that of China A. M. 1800: all of which nearly correspond with the time fixed by the sibyl. The poem, from which the above is extracted, is admitted neither to be uniform nor written by the same person. A chasm therefore appears in the original, which the translator passes over, and proceeds as if in continuation of the same subject: the following verses were probably by a different hand.

——" Foremost far,
Amidst the tribes of their descendants, stood
Cronus, and Titan, and Jäpetus,
Offspring of heaven and earth. Hence, in return
For their superior excellence, they shared
High titles, taken both from earth and heaven.
For they were surely far supreme; and each
Ruled o'er his portion of the vassal world,
Into three parts divided. For the earth
Into three parts had been by heaven's decree
Severed; and each his portion held by lot.

No feuds as yet, no deadly fray arose:
For the good sire, with providential care,
Had bound them by an oath: and each well knew
That all was done in equity and truth.
But soon the man of justice left the world:
Matured by time, and full of years, he died:
And his three sons, the barrier now removed,
Rise in defiance of all human ties,
Nor heed their plighted faith. To arms they fly,
Eager and fierce; and now, their bands complete,
Cronus and Titan join in horrid fray;
Rule the great object, and the world the prize.
This was the first sad overture to blood;
When war disclosed its horrid front, and men
Inur'd their hands to slaughter. From that hour
The Gods wrought evil to the Titan race:
They never prospered."

This Sibylline history agrees both with the Titanian war, as given by Hesiod, and the Bharatta war, as related by the Hindus; and it strengthens the suggestion relative to the division of the ages given in page 285, Vol. II. For if that division is just, the contending parties, who fought during the second age, were destroyed by the deluge. The poet consigns "the Titan Gods, and those of Cronus' line," equally "to endless night," by the immediate mandate of Jove; in consequence of their swerving from their obedience to, and worship of the supreme God: "Vexed that due honour

they should dare refuse to the great God, who high Olympus ruled." The Sybilline verses apply to this period, and to no other: and so we shall find, if we compare them either with the Hebrew, Egyptian, or Hindu account of the antediluvian war of the giants.

Previously to this war, we have seen each of the Avatars considered as an emanation of the Deity, for the immediate protection of the children of the Sun, or race from which Jäpetus descended, in opposition to the lesser light, the Lunar dynasties, or those of "Cronus' line." But from the period, when Jarasandha, the apostate brother of Rama, formed a new dynasty at Magadha (which corresponds with that period when the race of Seth returned from the Holy Mount, called by the Hindus Mandara hills) the Solar race never prosper. Jarasandha, their chief, is overcome by the immediate permission of Vishnu, who admits the triumph of Yudhishthir, of the Lunar dynasty in every conflict with the apostate race of the Sun or Titans: from the hour of whose return to the valley, the Gods wrought evil to the Titan race: they never prospered; and were soon, together with their adversaries, consigned to endless night by the deluge, the pious prince who descended in a direct line from Rama or Jäpetus only excepted. And these three warriors were

three brothers, the sons of Dasaratha the fifth in descent from the first-created. Now the Sybil could not allude to the sons of Adam; although he, equally with Noah, is frequently, both by the Egyptians and Chaldeans, termed Cronus. For Adam had but two sons, from whom distinguished lines descended. Neither is it any where recorded that he divided the world between his sons, or bound them by an oath. Neither was the death of Adam the signal for rebellion, or "first sad overture to blood." For Seth retired to the Holy Mount, leaving his elder brother Cain in quiet possession of that country, which was the seat of government, and which his descendants enjoyed without molestation, until the commencement of the great war of which we are treating. Neither could the Sibyl allude to the postdiluvian world. Noah, it is true, had three sons, between whom he divided the world, about 100 years after the deluge. But it is no where recorded, that he bound them by an oath to amity.* On the contrary, he rather provoked them to enmity, by allotting to a younger son the most fertile and desirable part of the world; and by entailing a curse on his son Ham and his posterity. For he prophesied that they should become the slaves of their brethren: a prophecy, which has been wonderfully fulfilled by the Africans having become the slaves of every

part of the world. Neither were the sons of Noah designated the offspring of earth and heaven; nor did they assume titles derived from either. But, admitting these three warriors to be the sons of Mahalaleel, every part of the Sibylline verses agree, not only with the Hindu legends, but with the accounts given by the most ancient authors who have written on antediluvian history. The Hindus expressly tells us, that these three warriors, who were each at the head of a separate dynasty were brothers; the two in the race of the Sun being the sons of Dasaratha; the other his son-in-law, the son of his wife by a prince of the Lunar dynasty; and consequently of that race, who, on the death of Adam, became sovereigns of the world. The Scriptures do not give us these three lines, but they note the war of the Giants; and point out the two great lines that descended from Adam. And the historic writers on Scripture supply the third, by that son of Mahalaleel; who, in despite of the oath he had sworn to his father, and in direct disobedience to his brother Jared, who was become his prince and ruler, not only descended from the Holy Mount, but carried his brethren down; so that there was a general apostacy from the religion of the living God. Of these three lines, which became separate dynasties, two were of the race

of Seth, children of the Sun, called by the Greeks Titans; and one of the race of Cain, children of the Moon, or Cronus. Let us compare the Sibylline verses with the above.

"Cronus, and Titus and Jäpetus,
Offspring of heaven and earth:
They shared high titles taken both from earth and heaven."

In the fourth chapter of Genesis it is written, that on the birth of Enos the son of Seth, "Then began men to call themselves by the name of the Lord." And, at the same period, the Hindus inform us, that the race of Seth began to be called the children of the Sun. In the sixth chapter, we read that the race of Seth were described as the children of God, and the race of Cain as the children of man. In like manner, the Hindus, as well as the Egyptians, who designated the better line by the appellation of the great luminary, the God of day, marked the less religious race; although sovereigns of the world in succession from the death of Adam to the deluge, as the children of the lesser, the reflected light, the Moon, the ruler of the night. They are, therefore, very appropriately termed offspring of heaven and earth, sharing high titles both from earth and heaven. Again,

"No feuds as yet, no deadly fray arose."

No wars are recorded before the death of Seth, who to avoid those deadly feuds which subsequently took place, retired, with his whole race, to the Holy Mount; ruling over them with paternal care, leaving the sovereignty of the world to Cain; from a conviction, that, when Adam was dead, who had hitherto kept order by having sovereign controul over the race of Cain, they would be guilty of open acts of violence. Consequently, no feuds could arise, because no opposition was made.

"For the good sire, with providental care,
Had bound them by an oath."

According to three several authors, Mahalaleel, before his death, made his sons swear by the blood of Abel, not to descend and intermi with the race of Cain. Again,

"But soon this man of justice left the world:
Matured by time, and full of years he died."

We learn from Eutychius, that Mahalaleel die soon after he had administered the oath to his son having attained to the age of 895 years, and th Greek poet, who places this war at the end of th silver age, tells us that men did not arrive maturity, until nearly an hundred years from the birth.

> "In early times, for full an hundred years
> The fostering mother, with an anxious eye,
> Cherish'd at home the unwieldy backward boy."

This applies solely to the antediluvians, and proves that the race who flourished in the silver age, and were soon consigned to death, were destroyed by the deluge.

> "This was the first sad overture to blood,
> When war disclosed its horrid front."

Every historian who has written on antediluvian history admits the same. No wars are recorded, before the fortieth year of Jared:

> "From that hour the Gods brought evil to the Titan race:
> They never prospered."

The Hindus record that, at the same period, and for the same crime, Vishnu withdrew his protection from the Solar dynasty, who never afterwards prospered. They were worsted in all the battles with the race of Atri, until both dynasties became extinct, at the deluge. They thereby admit that the Solar race was preserved in the line of Rama Chandra: and this perfectly corresponds with the Hebrew account; from which we learn that the race of Seth, who, in the early ages of the world, were eminent for their piety, became

so corrupt, that the Lord repented that he had made man: "The earth was corrupt before God and filled with violence;" which denotes that from the period when the race of Seth, became apostates, civil wars were added to the crimes already practiced by the race of Cain. So that the earth was not only corrupt, but filled with war, and violence: insomuch that an all-merciful God consigned both races to death, by a deluge which inundated the whole world, with the exception of a descendant from the pious Jared. A particular providence seems to have watched over his house in consequence of his unremitted, although unsuccessful efforts to prevent his brethren from violating the oath which they had sworn to their father Mahalaleel. Enoch, the son of Jared, by the favour of the Deity had been translated. Methuselah, his grandson, was so highly favoured, that, according to some authors, the deluge was withheld until the sum of his days were completed. Lamech his great grandson was removed by a natural death, five years before the flood. And Noah, the son of Lamech, found such favour in the sight of the Lord, that he was selected as the one favoured mortal, by whom the postdiluvian world should be repeopled. According to the Hindu tradition, the race of Jarasandha, like the other apostate sons of Mahalaleel, were not only sece-

ders from the true faith, but rebelled against their lawful ruler; subsequently disputing the sovereignty of the world with the race of Atri, who were considered as the sovereigns of the world, from the death of the first Menu. In consequence of which, that whole line was destroyed; the Solar race being preserved in the line of Rama Chandra. And, according to the Sybil,

> "Cronus and Titan, joined in horrid fray;
> Rule the great object and the world the prize."

The Greek poet proceeds to tell us, that when the Titans were consigned to Tartarus, Jäpetus was preserved.

As these verses, which appear to allude exclusively to the antediluvian world, have been brought forward, in proof that the first and second ages were postdiluvian, it is necessary to observe that to render them applicable to that period, the translator joins two historic tales in one; prefacing them by saying, that they "treat of the confusion of speech, and demolition of the tower of Babel, and of the Titanian war, which *ensued*." In proof of which he quotes the following verses:

> "And now, all intercourse,
> By some occult and over-ruling power,
> Ceased among men: by utterance they strove,
> Perplexed and anxious, to disclose their minds:
> But their lips failed them; and, in lieu of words,
> Produced a painful babbling sound. The place

Was hence called Babel, by the apostate crew,
Named from the event; then severed far away
They sped, uncertain, into realms unknown:
Thus kingdoms rose, and the glad world was filled.
'Twas the tenth age, successive, since the flood
Ruined the former world, when foremost far,
Amidst the tribes of their descendants stood
Cronus and Titan and Jäpetus."*

The continuation of those lines is given in a former page; and reasons are assigned why they could not apply to the postdiluvian world. Here the translator blends two historic tales. The former, having described the confusion of speech, marks the period when it occurred; ten ages or generations from the flood; when the former world was destroyed in consequence of the Titanian war that was headed by Cronus, Titan, and Jäpetus; and which *preceded* the deluge. The period assigned by the priestess (ten generations) agrees perfectly with that, when new kingdoms arose. But, commencing the paragraph where the translator marks it, it becomes perfectly erroneous. By the tenth age, can only be understood the tenth generation, or the tenth century. The latter is beyond all possible conjecture. The former, or tenth generation from the deluge, in the line of Arphaxad commenced A. M. 1879; and it is rea-

* Bryant, vol. IV. p. 103.

sonable to suppose that it commenced at much the same period, in that of their contemporaries. If, therefore, the Titanian war was carried on by the sons of Noah, and commenced at that period, it must have been at least 128 years before their father, "the man of justice left the world." For Noah lived until A. M. 2007. And if we prolong the tenth generation to the birth of Abraham, A. M. 2009, we fall into a yet greater contradiction. Because we shall then place "the first sad overture to blood, when war disclosed its horrid front," at least 200 years after the race of Ham commenced hostilities, not only against the whole race of Shem, but particularly against Japheth; and after he had driven his father into banishment. We shall thus place the period, when men "first inured their hands to slaughter," subsequent to the infernal rites of Moloch, and the massacre of myriads of people. And could we overcome these absurdities, how could we dispose of the following lines?

——— "From that hour
The Gods brought evil to the Titan race:
They never prospered."

The Egyptians are admitted to be of the Solar race; and are, therefore, by Mr. Bryant, termed Titans; and it is known that the children of Israel were kept in bondage by the Egyptians, whom this

author terms Titans, until A. M. 2513, which is more than 500 years after the epoch when he tells us "they never prospered more." This was literally true, according to the text. For the Titans were annihilated at the deluge, and the race of the Sun preserved in the seed of Jäpetus, from whom the Egyptians descended. And this author, who has taken no little pains to prove that the golden age was the age of Cush, the Greeks having substituted Cruscan for Cuscan, now tells us, that the golden age preceded that, in which the three warriors flourished; Titan having descended from Cush. These contradictory accounts he qualified by saying, "from a common notion that Jäpetus was Japheth: this name is assigned to one of the three brothers, and the two others are distinguished by the names of Cronus and Titan. But they are all three undetermined titles. Jäpetus was a Titan, and is mentioned as such by Diodorus. The history of Jäpetus has no relation to Japheth, Jäpetus being one of the earth-born giants." Here this author is perfectly correct. For the race of Seth are indiscriminately termed Titans by the Greeks. But it was a prince of the sixth generation, a brother of Jared, that assumed the title of Titan, named by the Hindus Jarasandha. All which tends to prove, that the poet was correct in placing this war during the second Grecian age;

which the Scriptures term, the time of the giants. "When the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown." Accordingly the great warrior named Jäpetus by the Greeks, Rama Chandra by the Hindus, and Sesostris by the Egyptians, is represented as one of the giants or mighty men; he having descended from Dasaratha of the Solar dynasty, by Caushalya a princess of the Lunar race. At this period the Greeks believe that

> " Atlas the son of great Jäpetus,
> With head inclined and ever-during arms
> Sustained the spacious heavens."

Now since Enoch, the son of Jared, was the Atlas of Greece, and Buddha, the son of Máyá, the Atlas of Asia, it is sufficient for our purpose, that the one is believed to be the son of Jäpetus, and the other the son of Rama, king of Ayodhya. Because it furnishes an argument, by which we ascertain, that the war in which the three brothers Cronus, Titan, and Jäpetus were engaged, was in the antediluvian world. And it may be worth enquiry, whether the Greek Máiá, is not a corruption of Máyá. For it appears, according to Hindu mythology, that the Atlantides, or seven daughters of Atlas, were the seven Hindu Maha-shees, that issued from the mouth of the divine Buddha,

the son of Mâyá, and which are consecrated in the Pleiades; and in the Grecian mythology, Máiá, the mother of the Pleiades, is said to have become the wife of Jupiter; of which marriage *Mercury* was the issue.

That the princes of the race of Cain, as they severally succeeded to sovereign sway, assumed the title of Cronus, is highly probable; that being the title ascribed to Adam, both by the Chaldeans and the Egyptians. On this account their legions are termed "of Cronus' line." Here again the Greek and Hindu mythology agree; each supposing the antediluvian patriarchs to have become benign Spirits, guardians of mankind, under the controul of Cronus, named by the Hindu mythologists Deva Endren. This benign Dæmon of the air, Berosus supposes to have appeared to Sisuthrus, in a dream, to warn him of the deluge. There is another striking feature in the Greek verses. The race of Seth and Cain are described during the conflict, as the "Titan gods, and those of Cronus' line;" while the great Jäpetus is spoken of in the singular, as the father of Atlas. And this is a very material difference; because the two great lines that descended from Adam, and who disputed for the sovereignty of the world, the Titan gods and those of Cronus' line, were all extirpated by the deluge; and the world was repeopled by the seed of Jäpetus

in a direct line. This patriarch the Greeks very properly call an earth-born giant: he having, as we have seen, descended in the female line, from the race of Cronus or Cain. But so far is he from being considered as "one of the prime apostates," that he is represented, by Hesiod, as a Deity, placed to guard the apostate Titans, when they were consigned to Tartarus.

If we admit a very probable conjecture, that Ham married a sister of Tubal Cain, the same motive that formerly induced the race of Cain to assume the title of Cronus, might subsequently operate with the race of Ham. For Naamah was lineally descended from Cain, in the eighth degree. Consequently, the race of Ham, on the mother's side, were of Cronus' line. And, as Naamah is the only female of the antediluvian world noticed in the Mosaic account, it is to be presumed that she was of some note in the postdiluvian world. That Cronus was an epithet, by which both the Chaldeans and Egyptians described the first-created is certain. It is, therefore, highly probable, even if Ham did not marry into the family of Cain, that the Egyptians, a nation who carried their dynasties back to the very beginning of time, should assign to *their* first king, the title by which *the* first king, or ruler of the world, was distinguished. In consequence of which, the one is frequently

mistaken for the other; in like manner as the first emperor of the world and the first postdiluvian emperor, are mistaken by the Missionaries, for the first emperor of China. Cronus was a title given to Noah, as well as to Ham. But it would be as absurd to argue therefrom, that either one or the other was intended by the benign Deity, that appeared to Sisuthrus in a dream, as it would be to assert that Ham, because he assumed the title of Jupiter, was Jupiter the father of the gods, who "consigned to everlasting night the apostate crew who refused due honours to the Supreme God, who high Olympus ruled;" and who were in consequence destroyed by the deluge. The title of Cronus being reassumed in the new world, cannot, therefore, be admitted as an argument in favour of the first Titanian war being postdiluvian. The motive that induced the Egyptians to designate Noah Cronus, appears to have been a desire to aggrandize the race of Cain. To obviate which, probably, the Hindus sunk the name of the prince, who was saved in the ark in his patronymic of Vaivaswat, or child of the Sun. Thus they would intimate to all succeeding ages, that the better line was preserved; a precaution that appears highly proper, at a time, when the first Athothes was consecrating his ancestor by the title of Cronus, with

a view to aggrandise the inferior line, the reflected light, the children of the Moon.

A thorough knowledge of Hindu antediluvian history would evince to every unprejudiced mind, that "antient mythology was nothing more than historic truth in a poëtic dress." * The limits of these Letters, which have already greatly exceeded their intended bounds, prevent me from entering on so elaborate a subject at present. It is, however, an undoubted truth, that most of the errors which have arisen in Hindu chronology, are owing to the life of Vishnu being considered the life of the black shepherd: a supposition which blends the events of the old, with those of the new world; making Crishnu instead of Vishnu a leading character in the antediluvian wars. And although, in compliance with the opinion of others, and with a view to make those enquiries more easily understood, I have designated the postdiluvian Buddha, Crishnu, yet I have no doubt that Cr-ish-nu, and Qu-ish-nu, (as it is frequently written) are nothing more than corruptions of V-ish-nu; and that the true reading is *Vishnu, as the black shepherd;* in like manner as in the antediluvian history, he is styled *Vishnu, as*

* Newton.

Parasa Rama. For as to the opinion of those Europeans, who tell us he was called, "because his sacred body was of a *black* colour;" and then change the word from Crishnu, which they tell us denotes black, to Creeshnu, lest it should bear too great a resemblance to Christ, it is impossible to treat it as a serious argument: more especially, since those authors, who have admitted even divine miracles to have been performed by Crishnu, who have compared his life with that of Christ, and have presumed that his history was founded on spurious editions of the Gospels, conclude by admitting, as if unwilling to acknowledge so degrading a circumstance, that, notwithstanding the sanctity of his character, the latter days of Crishnu, were not merely tinctured with libertinism but that he actually became a very debauched character before his death. For they admit that he married eight wives, by each of whom he had ten sons; but that nevertheless, he kept for his hours of dalliance, no less than 16000 concubines. It is not necessary to study the mystic poetry of the Venanta school, or to compare the Gitagovinda or songs of Jayadeva, with those of Solomon to understand this allegory, which is explained in numerous tracts. But it serves to shew the absurdity of supposing the life of Vishnu that of the *black shepherd*, because he was designated

Crishnu. It was the Spirit of God, the eternal ONE, the divine Narayana not the prophet Moses, or the postdiluvian Buddha, that the Hindu poet celebrated in his mystic songs. As in the Song of Songs, we contemplate the espousal of Christ with his church and every true believer, so in the songs of Jayadeva, we trace, in a continued allegory, under the symbol of carnal love, the espousal of Narayana with his church. By the concubines are denoted every sectary or cast that believe in the divine Spirit. The divine love of this primordial Spirit to all who believe in him is beautifully pourtrayed in the mystic tale of the wives and concubines of Vishnu. His eight wives represent the eight corners of the world; to each of which the divine Spirit professes to be equally attached. The ten children by each, represent so many different forms of religion; in each of which the Eternal is adored, all of which are equally under the eye and protection of Narayana: the 16000 concubines, represent two hundred sectaries from each church; the eight corners of the world multiplied by ten, or the churches, making a divisor for the 16000. So that to each of the churches 200 sectaries are admitted. And this is certainly as rational an explanation as that of the queens and concubines of Solomon. Let us compare one passage in the Gitagovinda,

with one in the sixth chapter of the Canticles. The beloved of Vishnu, Pradha, or the established church, thus laments the absence of her lord; describing her superior love as compared with that of the sectaries or concubines. "Mark how my soul, attracted by his irresistible charms, bursts from its mortal frame, and rushes to mix with its beloved." Solomon, in the eighth verse, says, "There are threescore queens, and fourscore concubines, and virgins without number; but my dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her." In the former, the love of the church for the eternal Spirit is described; in the latter the love of Christ for his church.

The mystic poetry of the Hindus, is symbolical of the reciprocal attachment between the eternal Spirit and the human soul; and of the unbounded love of that primeval Spirit for his votaries, of whatever sect or cast; for that world, in general, which he had redeemed from the bonds of Satan. It is not necessary to study these mystic songs, to understand the allegory above alluded to. For the popular tale of Nared, or the wives of Vishnu, is more generally known than any other of their legends. It is as follows:

"The sage Nared; who had been constantly meditating on the virtues of Bhagavat, became

perplexed by his apparent incontinency. The amours of Narayana were the subject of conversation, wherever he went. The sage, conceiving it impossible that so sacred a person should be devoted to carnal pleasures; and that, not satisfied with eight legal wives, he should entertain 16000 concubines, came to the resolution, with the intent of satisfying his doubts, to pay a visit privately to each of these favoured nymphs. On entering the first habitation, he found Narayana seated with his beloved, and every thing in the house denoting that it was his constant and actual habitation. The nymph assured him, that her beloved was never absent from her side; that she alone possessed his love. Leaving this house, and proceeding to the next, what was his astonishment, on entering, to find Narayana in dalliance with another mistress; to hear from her that he had never been absent from her side; as she alone possessed the secret of pleasing her lord? In like manner the Sage proceeded to the houses of the eight wives, and 16000 concubines. With each of them he found Bhagavat domesticated, as if that was his only home. Each of the nymphs was anxious to convince the Sage, that she alone possessed the secret of securing to herself the undivided love of Vishnu; that she was the bride of his choice, while the others were merely beguiled

by Máyá or delusion. The Sage became more and more perplexed. He mistrusted the evidences of his senses and became entranced in profound meditation. When the divine Spirit, having compassion for the holy man, thus instructed and rebuked him: O Nared, distract not thy mind with doubts. These mysteries are beyond thy comprehension. On subjects that are beyond the wisdom of the Devatas, what can be expected from the limited understanding of man? Each of my wives has told thee, that I reside wholly with her, but thou hast seen me present with all. Make no enquiries into the motives, which actuate the Eternal: it is vain and criminal. My veil thou canst not penetrate."

Can we deny that every sectary of the present day believes that the religion, which he professes, is the one most acceptable to the Almighty? Like the wives and concubines of Vishnu, he believes the eternal Spirit in a more peculiar manner present with that church, of which he is a member; and that the form of prayer adopted by it is the one most acceptable to the Lord. Like the wives of Vishnu, they imagine that they possess the secret, by which alone the love of the Almighty is to be procured; and that every other sectary is deluded by the Máyá of the mind. How many prayers are daily offered up to the Most High,

from each sect, with a view to induce the Saviour of the world to convert others to that particular mode of worship, which their finite ideas conceive the best? How many myriads of people have fallen by the hands of each other, for no other reason than that they offered up their prayers to the same God in a different form! The religion of the Brahmans, like our own, admits of universal toleration to all who believe in the divine Spirit, however designated, and however worshipped. "It is, say the Brahmans, the eternal essence, not the form which it assumed, that can ensure eternal life. If there are so many roads to heaven, all cannot enter by the most sacred portal. But should a good man, of whatever cast, arrive even by the one most objectionable, (if it arises from ignorance) he will not be rejected by that power, who never refused the prayer of his votary however humble: while the enlightened Brahman, who is perfectly versed in the Veda, and deviates from the true faith shall be rejected both in this world and the next. For of him, to whom much is given, much shall be required. It was therefore ordained by Menu, that where a man of low birth would be fined one panu, the king should be fined a thousand. The fine of a Sudra for theft shall be eight fold; that of a Vaisya sixteen fold; that of a Cshatrya two and thirty fold; that of a Brahman four

and sixty fold, or an hundred fold complete, or even twice four and sixty fold."

Such are the religious and civil ordinances presented by the Vedas, and enjoined by the Institutes of Menu. That these principles are not always adhered to is certain. But do we find that those, who profess to be followers of Christ, observe more scrupulously the precepts which he enjoined? We all admire the precept, at a distance, but how few

"Heal the smiter, and the railer bless."

Of what avail is that toleration, and charity, which our religion enjoins, if we cast it off at those periods, when it becomes most necessary for the good of others? Let those that represent the mystic love of Vishnu for his church, as the carnal desires of Crishnu; recollect that the Canticles (which are admitted by the most orthodox Christians to represent the reciprocal love between Christ and his church) were written at nearly the same period with the Gitagovinda; each at least 1000 years before the incarnation of Christ. That the intimate connection, between that divine Spirit in its primeval state, and the human soul, was recorded in the Vedas, at least 1500 years before the Christian æra; and that when holy Job emphatically exclaimed, "I know that my Re-

deemer liveth," the Hindu Scripture recorded the same truth, addressing that Redeemer as Narayana; and looking forward to him as their ultimate refuge.

"Thou only, O Lord! art my refuge." *

The hymn to this primordial and preserving Spirit is so beautiful, and so comprehensive of the Hindu belief, that it contains volumes in itself. I therefore transcribe it from the works of Sir William Jones, who, however he may have been misled in points of chronology, must ever be considered as the father of Anglo-Hindu literature; and to whom the world is indebted for more information on the most important matters relative to the Hindu religion, than to any other author yet extant.

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* Third Veda.

HYMN TO NÁRAYEN.

Spirit of Spirits, who, through ev'ry part
Of space expanded and of endless time,
Beyond the stretch of lab'ring thought sublime,
Bad'st uproar into beauteous order start,
Before heaven was, Thou art.

Ere spheres beneath us roll'd or spheres above,
Ere earth in firmamental ether hung,
Thou sat'st alone; till, through thy mystic love,
Things unexisting to existence sprung,
And grateful descant sung.

What first impell'd Thee to exert thy might?
Goodness unlimited. What glorious light
Thy power directed? wisdom without bound.
What prov'd it first? oh! guide my fancy right;
Oh! raise from cumbrous ground
My soul, in rapture drowned,
That fearless it may soar on wings of fire:
For thou, who only know'st, thou only canst inspire.

Wrapt in eternal solitary shade,
Th' impenetrable gloom of light intense,
Impervious, inaccessible, immense,
Ere spirits were infused or forms display'd,
Brahm his own mind survey'd,

As mortal eyes (thus finite we compare
With infinite) in smoothest mirrors gaze:
Swift, at his look, a shape supremely fair
Leap'd into being with a boundless blaze,
That fifty suns might daze.

Primeval Máyá was the goddess nam'd,
Who to her sire, with love divine inflam'd,
A casket gave, with rich ideas fill'd,
From which this gorgeous universe he fram'd.
For, when th' Almighty will'd
Unnumber'd worlds to build,
From unity diversified he sprang,
While gay creation laugh'd, and procreant nature rang.

First, an all-potent, all-pervading sound
Bade flow the waters,—and the waters flow'd,
Exulting in their measureless abode,
Diffusive, multitudinous, profound,
Above, beneath, around.

Then o'er the vast expanse primordial wind
Breath'd gently, till a lucid bubble rose,
Which grew in perfect shape an egg refin'd;
Created substance no such lustre shows,
Earth no such beauty knows.

Above the warring waves it danc'd elate;
Till from its bursting shell, with lovely state,
A form cerulean flutter'd o'er the deep,
Brightest of beings, greatest of the great:

Who, not as mortals steep,
Their eyes in dewy sleep,
But heav'nly-pensive on the Lotos lay,
That blossom'd at his touch, and shed a golden ray.

Hail, primal blossom! hail, empyreal gem!
Kemel, or *Pedma*, or whate'er high name
Delights thee, say, what four-form'd godhead came,
With graceful stole and beamy diadem
Forth from thy verdant stem?

Full-gifted Brahma! Rapt in solemn thought
He stood, and round his eyes fire-darting threw;
But, whilst his viewless origin he sought,
One plain he saw of living waters blue,
Their spring nor saw, nor knew.

Then, in his parent stalk again retir'd,
With restless pain for ages he enquir'd
What were his pow'rs, by whom, and why conferr'd:
With doubts perplex'd, with keen impatience fir'd,
He rose, and rising heard
Th' unknown all-knowing word,
"Brahma, no more in vain research persist;
My veil thou canst not move — Go; bid all worlds exist."

Hail, Self-existent, in celestial speech
Narayen, from thy wat'ry cradle, nam'd;
Or *Venamaly* may I sing unblam'd,
With flow'ry braids, that to thy sandals reach,
Whose beauties, who can teach?

Or high *Peitamber* clad in yellow robes,
Than sun-beams brighter in meridian glow,
That weave their heav'n-spun light o'er circling globes!
Unwearied, Lotos-eyed, with dreadful bow,
Dire evil's constant foe!

Great *Pedmanabha*, o'er thy cherish'd world
The pointed *Checra*, by thy fingers whirl'd,
Fierce *Kytabh* shall destroy and *Medhu* grim
To black despair and deep destruction hurl'd.
Such views my senses dim,
My eyes in darkness swim:
What eye can bear thy blaze, what utt'rance tell
Thy deeds with silver trump or many-wreathed shell?

Omniscient Spirit, whose all-ruling power
Bids from each sense bright emanations beam;
Glows in the rainbow, sparkles in the stream,
Smiles in the bud, and glistens in the flow'r
That crowns each vernal bow'r,

Sighs in the gale, and warbles in the throat
Of ev'ry bird, that hails the bloomy spring,
Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring;

Breathes in rich fragrance from the sandal grove,
Or where the precious musk-deer playful rove;
In dulcet juice from clust'ring fruits distils,
And burns, salubrious, in the tasteful clove:

Soft banks and verd'rous hills
Thy present influence fills;
In air, in floods, in caverns, woods and plains;
Thy will inspirits all, thy sov'reign Máyá reigns.

Blue crystal vault, and elemental fires,
That in th' ethereal fluid blaze and breathe;
Thou, tossing main, whose snaky branches wreath
This pensile orb with intertwisted gyres;
Mountains, whose radiant spires
Presumptuous rear the summits to the skies,
And blend their em'rald hue with sapphire light;
Smooth meads and lawns, that glow with varying dyes
Of dew-bespangled leaves and blossoms bright,
Hence! vanish from my sight.

Delusive pictures! unsubstantial shows!
My soul absorb'd One only Being knows,
Of all perceptions one abundant source,
Whence ev'ry object, ev'ry moment flows:
Suns hence derive their force,
Hence planets learn their course;
But Suns and fading worlds I view no more:
God only I perceive; God only I adore.



That your attention to those subjects, which I have endeavoured to explain, may enable you to correct the errors, which, I am but too sure, will be found in those Letters, is the earnest wish, of Dear Sir,

Your most affectionate,

And sincere Friend,

* * * * *.

APPENDIX.

(A).

	A. M.	Cali Year.	Christian Era.
A great period, or cycle of cycles, comprising 3600 years, commenced . .	829		
Twelfth year of second cycle . .	901 =	1	
A grand period of 3600 years . .	4429 =	3529 =	427
Cycle 2 Malabar year Prabava	4489 =	3589 =	487
3	4549 =	3649 =	547
4	4609 =	3709 =	607
5	4669 =	3769 =	667
6	4729 =	3829 =	727
7	4789 =	3889 =	787
8	4849 =	3949 =	847
9	4909 =	4009 =	907
10	4969 =	4069 =	967
11	5029 =	4129 =	1027
12	5089 =	4189 =	1087
13	5149 =	4249 =	1147
14	5209 =	4309 =	1207
15	5269 =	4369 =	1267
16	5329 =	4429 =	1327
17	5389 =	4489 =	1387
18	3449 =	4549 =	1447
19	5509 =	4609 =	1507

	Malabar Year.	A. M.	Cali Age.	Christian Era.
Cycle 20	. . . .	5569	= 4669	= 1567
21	. . . .	5629	= 4729	= 1627
22	. . . .	5689	= 4789	= 1687
23	Prabava . . .	5749	= 4849	= 1747
	Vebava . . .	5750	= 4850	= 1748
	Sookoolaw . .	5741	= 4851	= 1749
	Promodootau .	5752	= 4852	= 1750
	Projotvertty . .	5753	= 4853	= 1751
	Aungeerasaw .	5754	= 4854	= 1752
	Shreemorcaw .	5755	= 4855	= 1753
	Bauvau . . .	5756	= 4856	= 1754
	Yeevaw . . .	5757	= 4857	= 1755
	Dantoo . . .	5758	= 4858	= 1756
	Yeesevera . .	5759	= 4859	= 1757
	Bahoodaunea .	5760	= 4860	= 1758
	Premaudee . .	5761	= 4861	= 1759
	Veechramau . .	5762	= 4862	= 1760
	Veshoo . . .	5763	= 4863	= 1761
	Chettrabaunoo .	5764	= 4864	= 1762
	Sobaunoo . .	5765	= 4865	= 1763
	Pauranaw . .	5766	= 4866	= 1764
	Paurtiva . . .	5767	= 4867	= 1765
	Veyaah . . .	5768	= 4868	= 1766
	Survajettoo . .	5769	= 4869	= 1767
	Survadaurey . .	5770	= 4870	= 1768
	Verodee . . .	5771	= 4871	= 1769
	Veeroottey . .	5772	= 4872	= 1770
	Kurru . . .	5773	= 4873	= 1771
	Neendana . .	5774	= 4874	= 1772
	Vegiah . . .	5775	= 4875	= 1773
	Joah	5776	= 4876	= 1774

	Malabar Year.	A. M.	Cali Age.	Christian Era.
Cycle 23	Munmadow . .	5777 =	4877 =	1775
	Doomookee . .	5778 =	4878 =	1776
	Havelumbee . .	5779 =	4879 =	1777
	Velumboo . .	5780 =	4880 =	1778
	Vecaurey . .	5781 =	4881 =	1779
	Saurvarey . .	5782 =	4882 =	1780
	Plavah . . .	5783 =	4883 =	1781
	Soobacourtoo .	5784 =	4884 =	1782
	Soebacroottoo .	5785 =	4885 =	1783
	Croeday . . .	5786 =	4886 =	1784
	Veswauvasoo .	5787 =	4887 =	1785
	Puranbava . .	5788 =	4888 =	1786
	Plauungaw . .	5789 =	4889 =	1787
	Keelakaw . .	5790 =	4890 =	1788
	Sonnuah . . .	5791 =	4891 =	1789
	Saudauranah .	5792 =	4892 =	1790
	Veroedeyesootoo	5793 =	4893 =	1791
	Purcedautee .	5794 =	4894 =	1792
	Premauduchon .	5795 =	4895 =	1793
	Aunanda . .	5796 =	4896 =	1794
	Rantchasau . .	5797 =	4897 =	1795
	Nular . . .	5798 =	4898 =	1796
	Pingalow . .	5799 =	4899 =	1797
	Caulayochee .	5800 =	4900 =	1798
	Siddaurtee . .	5801 =	4901 =	1799
	Noudru . . .	5802 =	4902 =	1800
	Doormate . .	5803 =	4903 =	1801
	Doondoobee .	5804 =	4904 =	1802
	Noodroelcauvrey	5805 =	4905 =	1803
	Nuctautchu .	5806 =	4906 =	1804
	Croadanah . .	5807 =	4907 =	1805

		Malabar Year.		A. M.	Cali Age.	Christian Era.
Cycle	23	Utchaah	. .	5808 =	4908 =	1806
	24	Prabava	. .	5809 =	4909 =	1807

Months.	1r. of Chitterea	12m. of April.
	Vyausea . . .	May.
	Aunea . . .	June.
	Audea . . .	July.
	Audane . . .	August.
	Peruttausa . .	September.
	Alpera . . .	October.
	Kaurtecka . .	November.
	Maurkalu . .	December.
	Tye	January.
	Mausee . . .	February.
	Pongorney . .	March.

The 12th of April A. D. 1807, answering to the 1st of Chillerg-Prabava Cycle 24, this being the 9th year of the cycle, or year Yeevau answers to the Cali age 4917 or A. D. 1819. The Malabars, in naming the year in which the reign of Nanda commenced, might say the 1500th of the Cali age. But they would most probably say the year Chittrabounao of the 27th cycle of the last grand epoch, or grand cycle; because Chittrabounao was the 17th year of the 27th cycle that commenced A. M. 829. But if it occurred before the 12th of April, then it would be the year Veshoo. The 11th of April is an average conclusion of the year, by which kists are paid, and accounts made up. The true time varies in the amount of four days, as appears by the following note.

APPENDIX (B).

THE Indians measure the year by the Sun, but make it longer than if it was to be limited by its motion. They take the months from the signs of the Zodiac, and the calends from the entrance of the Sun into each sign; beginning the year from April, to which month they assign Aries. Thus they assign so many days and hours to each month, as, according to their calculation, the Sun occupies in passing through one. Yet they follow neither our astronomical, nor stelliferous signs. For instance, they acknowledge the sign Aries to begin, when the astronomical Aries, or the spring section, has proceeded 19 degrees, and the stars of Aries are still distant by 11 degrees. Besides which, they give to each of the signs a portion of time more or less than we do. Thus when our astronomers give to the northern signs, besides 186 days, $12^h. 3^m. 47^s$, the Indians give (of European time) $21^h. 38^m. 24^s$, viz. $9^h. 34^m. 37^s$. more than we do. To the southern signs, our astronomers give besides 178 days, $17^h. 45^m. 13^s$; but the Indians give only $8^h. 34^m. 7^s$, viz. $9^h. 11^m. 7^s$. less than we do. In this manner they assign the hours and minutes to the beginning of the year, and of every month: consequently, they have no occasion to add every four years, a bissextile one; because to each year they add so many hours and minutes, as the year itself exceeds 365 days.

After the true time, for the beginning of every year and month, is found, the Hindus arrange the civil time as follows: They reckon the hours and minutes found by the calculations from sun-rise, to sun-rise, and give to

each day 60 hours, called Narhigey, or Naigue; each of which, they divide into 60 minutes, and each minute into 60 seconds. When the beginning happens to be before sun-set, the true time and the civil time are the same; and that same day is their calends. But if it happens after sun-set, the calends are with regard to civil time the day after. So that the civil time is sometimes longer and sometimes shorter than the true time. Thus the year 1816 will, according to Hindu true time, begin on Wednesday $47^{h}.\ 5^{m}$, which, being after sun-set, the calends, according to civil time, will be on Thursday.

The Hindu astronomers are divided into two classes, the one named Yakiam, the other Sittaandam. The one is most prevalent in the northern, the other in the southern districts. The Fakeers assign to every year $365^{d}\ 15^{h}.\ 31^{m}.\ 15^{s}$, which, by our calculation, makes $365^{d}.\ 6^{h}.\ 12^{m}.\ 30^{s}$. But the Sittaanders add 15^{s}, or six of our seconds, supposing the year longer than the Julian year. The mean motion of the Sun from one vernal equinox to another being $365^{d}.\ 5^{h}.\ 49^{m}$, they imagine the year, by the motion of the Sun, to be longer; the former, therefore, add $23^{m}.\ 30^{s}$. the latter $23^{m}.\ 36^{s}$.

The Fakeers assign the same portion of time to every year, but the Sittaanders $365^{d}.\ 15^{h}.\ 31^{m}.\ 30^{s}$. Dividing the 364 days into 52 weeks, by deducting these, there remains $1^{d}.\ 15^{h}.\ 31^{m}.\ 30^{s}$; or, which is the same, $1^{d}.\ 15\frac{1}{2}^{h}$. and $1\frac{1}{2}^{m}$, which makes in two years $2^{d}.\ 31^{h}$, besides the minutes. Therefore they appoint $1^{d}.\ 16^{h}$. for the root of every odd year, and $1^{d}.\ 15^{h}$. for the root of every even one: and the $1\frac{1}{2}$ minute, which is the surplus, makes, in every forty years, one hour. They therefore add to every 40th year, instead of 15 hours, 16 hours. Thus the Sittaan-

ders give to forty years, 14610^{d}. 21^{h}. and the Fakeers, 14605^{d}. 20^{h}. 15^{m}. These are Indian hours and minutes. But this difference, in the length of the years, they regulate in the month of April or Aries.

The Fakeers number in their computation the days of the week from Friday; but the Sittaanders from Sunday. They differ, likewise, in the epochs, and in the manner of calculating the beginning of the year and of April.

The mode of the Fakeers is as follows:

To find the commencement of the approaching, or of any given year, they multiply the number of the preceding year of the Cali age by $365\frac{1}{4}$, the days of one year. This is called the sum of the days. There remains still for each year 31^{m}. 15^{s}. To find how many days, hours, minutes, and seconds are required to produce these, they multiply the sum of the years by 5, subtracting from the product 1237, and dividing the residue by 576, the quotient gives the days. The remainder, multiplied by 60, and divided by 576, gives the hours; and so on, until they obtain the minutes, and seconds. If there is any residue, it is rejected. They then add those days, minutes, and seconds to the sum of the days, and divide by 7. The quotient, or number of weeks, is rejected. The residue gives the beginning of the approaching year. For example, to find the beginning of the year of the Christian era 1816, find the year of the Cali age to which it answers; which, being the tenth year of the cycle, will be the 4918th year of the Cali age. Calculating on the year that is complete, multiply 4917 by $365\frac{1}{4}$, which gives 1795934^{d}. 15^{h}, or the sum of the days. To find the 31^{m}. 15^{s}, proceed as follows:

Cali year 4917 × 5 = 24585
Deduct 1237

$$576)\ 23348\ (40^{d}.\ 308$$
$$60$$
$$576)\ 18480\ (32^{h}.\ 48$$
$$60$$
$$576)\ 2880\ (\ 5.$$

The answer, $40^{d}.\ 32^{h}.\ 5^{m}$, must be added to the sum of the days. Thus

$$\begin{array}{rrr} 1795934^{d}. & 15^{h}. & \\ 40 & 32 & 5^{m}. \\ \hline 1795974 & 47 & 5; \end{array}$$

which, divided by 7, and rejecting the weeks, leaves $5^{d}.\ 47^{h}.\ 5^{m}$. And, as the Fakeers commence their week from Friday, and the commencement being at 47^{h}, the approaching year, or A. D. 1816 will commence on Wednesday at $47^{h}.\ 15^{m}$. But this being after sun-set, the civil time commences on Thursday. From these calculations, tables are formed that give the commencement of the years and months, very accurately. The system that governs this process, is easily explained. The number of years being multiplied by 5, it follows that of $31^{m}.\ 15^{s}$. or 1875^{s}; the fifth part 375^{s}, or, which is the same, $6\frac{1}{4}^{m}$. are to be taken. Now the sum of the years so multiplied, is divided by 576, and the quotient gives the days to be added. For $576 \times 6\frac{1}{4}$ gives 3600, the minutes of a day. And, by reducing the remainder, by a multiplication by 60, the hours, minutes, and seconds are found. The reason for deducting 1237, after multiplying the sum of the years by 5 is worth attention; as it proves, not only

that the Cali age did commence 3102 years before Christ, but that these calculations are carried back beyond that period. If we divide 1237 by 576, it gives $2^d. 8^h. 51^m. 15^s$; and the last year of the third age, or the year immediately preceding the era of Calijugan, began after $4^d. 51^h. 8^m. 45^s$. Therefore, to complete the week of seven days, it was necesary to add $2^d. 8^h. 51^m. 15^s$; which was done, by subtracting them from the beginning of the Cali age. It appears highly improbable that this fraction should have been introduced, had not the calculations been carried to that period.

Besides the civil cycle of 60, of which each year has a particular name, the Hindus have a cycle of 90, which is used as an astronomical one, and is frequently introduced in their cypher to disguise time. A grand period of this cycle commenced in the Cali year 3079: and we are now in the 38th year of the 21st cycle of it. This mode of calculation is followed by the Sittaanders, and is of great antiquity; although, I believe, it was certainly invented subsequent to that of 60 years. Nevertheless they agree perfectly. For as the 20th cycle of the second grand period of cycles of 90 commenced with the Cali year 4789 or A. D. 1687, so did cycle 22 of the second grand period of cycles of 60, commence on the same day, or at the vernal equinox, of the Christian era 1687. (Vide Appendix A.) And so will the 22d cycle of 90, and the 25th of 60 commence in the Cali year 4969, or A. D. 1867, when that cycle commences, at the close of which, according to all their prophecies, the Calci Avatara is to appear. It is observable, that this cycle runs out in the year of the world 5928, which is the precise year, when according to the general acceptation of the prophecy of

Daniel, some great event may be expected. "Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days; but go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." This blessed period is calculated, I think, very accurately to A. M. 5926. The Sittaanders reckon by this cycle, and profess it to be coeval with that of 60; which cannot be the case, unless they assign 35 cycles, or 3150 years, to a grand period, instead of 2160. It has been said that the Annus Magnus of the Hindus was 24000 years; because they professed that the annual motion of the fixed stars from West to East was 54″; thence inferring that they advanced 54′ in a cycle of 60, and 54 degrees in a grand period. So that a revolution of 360 degrees was made in 24000 years; nine of which revolutions give 216000 years, which was one-eighth only of the Crita or first age, and one half of the present. Now the number 216000 forms the basis of every Hindu cypher. (Vide Table I.) But, although the cycle of 60, as well as that of 90, is used for astronomical, as well as civil purposes by the Fakeers, and Sittaanders, respectively, it is the latter that calculate on the period of 216000. For, divested of allegory, the grand period of the Fakeers is 3600 years, and that of the Sittaanders 2160, or 24 revolutions of their cycle. For $90 \times 24 = 2160$. But M. de Genties blends the calculations of the two sects, to produce an ideal revolution, when he supposes, "that the modern Hindus believe a complete revolution of the stars to be made in 24000 years." The calculations of the Indian astronomers, both ancient and modern, are far more correct; although they frequently conceal their knowledge, to mislead the multitude, on such subjects as tend to a dis-

covery of their cypher. Their mode of finding the epoch, settling the beginning of the year, &c. is as follows.

The Sittaanders find the epoch by previously extracting the root of the completed cycle of 90, and that of the completed year; which, added together, form the annual epoch named *Æchoo,* by which all the calends of the year are found. For to the epoch, they add the root of the completed month, with the exception of April (the first month of the year), the calends for which are found by adding to the epoch in completed even years 31 minutes, and by subtracting from it 29 minutes in odd years. But, in the fortieth and eightieth years, although they are even ones, 31 seconds are not added, but 29 seconds, are subtracted; because to those years, as to the odd ones, are assigned 1^d. 16^h. The root of the first cycle was 0^d. 19^h. That having been previously ascertained, the root of each succeeding cycle is 1^d. 17^h. But the roots of the years are made, by adding to every odd year, 1^d. 16^h, and to every even year 1^d. 17^h. Nevertheless, to each fortieth year, although they are even ones, they add, 1^d. 16^h, as before mentioned.

The Fakeers and Sittaanders agree in their calculations of the months, the root of which is the *residue* of the time, which they assign to each sign of the Zodiac, after dividing by 7, viz.

	D.	H.	M.	S.		D.	H.	M.	S.
Aries......	30	35	32	00	÷ 7 =	2	35	32	00
Taurus.....	31	24	12	00	÷ 7 =	3	24	12	00
Gemini.....	31	36	38	00	÷ 7 =	3	36	38	00
Cancer....	31	28	12	00	÷ 7 =	3	28	12	00
Leo......	31	02	10	00	÷ 7 =	3	02	10	00
Virgo....	30	27	22	00	÷ 7 =	2	27	22	00

	D.	H.	M.	S.		D.	H.	M.	S.
Libra	29	54	07	00	÷ 7 =	1	54	07	00
Scorpio	29	30	24	00	÷ 7 =	1	30	24	00
Sagittarius . .	29	20	53	00	÷ 7 =	1	20	53	00
Capricornus	29	27	16	00	÷ 7 =	1	27	16	00
Aquarius . . .	29	48	24	00	÷ 7 =	1	48	24	00
Pisces	30	20	21	15	÷ 7 =	2	20	21	15

So that the first of the year, and of April, being determined, the calends of every succeeding month follow of course. For example, if you require the calends of July, find the root of June by either adding together the time of Aries, Taurus, and Gemini, or which is the same thing, the roots of the months Chillera, Vyaosei, and Aunea, which answer to April, May, and June; and dividing the days by 7, add the remainder, which is $2^d. 56^h. 22^m.$ to the epoch already found, or $5^d. 47^h. 5^m$; which gives $1^d. 43^h. 27^m$, and is consequently the calends for July.

The following Table, calculated according to the astronomy of the Sittaanders, shews the roots of the cycles, and of the years for a grand period, or 2160 years, commencing with the Cali year 3079.

Roots of the Cycle.

A. M.		Cali Year.		Y. B. C.		Cycle.	D.	H.
3979	=	3079	=	23	=	1	0	19
						2	1	36
						3	2	53
						4	4	10
				A. D.		5	5	27
4429	=	3529	=	427	=	6	6	44
						7	1	01

A. M.		Cali Year.		Y. B. C.	Cycle.	D.	H.
					8	2	18
					9	3	35
					10	4	52
4879	=	3979	=	877	11	6	9
					12	0	26
					13	1	43
					14	3	0
					15	4	17
5329	=	4429	=	1327	16	5	34
					17	6	51
					18	1	8
					19	2	25
					20	3	42
5579	=	4879	=	1777	21	4	59
5869	=	4969	=	1867	22	6	16
5959	=	5059	=	1957	23	0	33
6049	=	5149	=	2047	24	1	50

Roots of the Year.

A. M.		Cali Year.		A. D.		Cycle.	D.	H.
5779	=	4879	=	1777	=	1	1	16
						2	2	31
						3	3	47
						4	5	2
						5	6	18
						6	0	33
						7	1	49
						8	3	4
						9	4	20
5788	=	4888	=	1786	=	10	5	35
5798	=	4898	=	1796	=	20	4	10

A. M.		Cali Year.		A. D.	Cycle.	D.	H
5808	=	4908	=	1806 =	30	2	45
5818	=	4918	=	1816 =	40	1	21
5828	=	4928	=	1826 =	50	6	56
5838	=	4938	=	1836 =	60	5	31
5848	=	4948	=	1846 =	70	4	6
5858	=	4958	=	1856 =	80	2	42
5868	=	4968	=	1866 =	90	1	17

The twenty-second cycle, commencing with the Cali year 4969, which answers to the year of Christ 1867.

The foregoing Tables may be elucidated, by an example for the approaching year, or A. D. 1816. This being the 39th year of the 21st cycle, the completed cycle was 20; and, as the 40th year thereof answers to the year of Christ 1816, so must A. D. 1816 be the 40th year of the cycle; and, of course, the 39th must be the completed year thereof. If we take from the foregoing Tables the roots of the completed time, we find the epoch for the 40th year, or A. D. 1816, as follows:

		D.	H.
Cycle 20	.	3	42
Year 30	.	2	45
Year 9	.	4	20
The annual epoch	.	3	47

As the year of the cycle 39 is an odd one, we must deduct from the foregoing 29 seconds, so that the beginning of the year and of April will be after $3^{d}. 46^{h}. 31^{m}$ And as the Sittaanders reckon from Sunday, the first of the year, according to true time, falls on Wednesday, at $46^{h}. 31^{m}$; but, that being after sun-set, the civil time com

mences on Thursday, which is just 24 minutes earlier than the Fakeers make it. These minutes sometimes cause the difference of a day in the civil time, in consequence of it beginning the hour after sun-set. But this does not frequently occur. The epoch thus obtained, the calends for any given month are found, by adding thereto the root of the completed preceding month. For example;

	D.	H.	M.		D.	H.	M.
According to the Fakeers, the calends for August will be	5	11	39				
because the epoch or beginning of the year is..............	5	47	5				
and the root of July............	6	24	34	=	5	11	39
and according to the Sittaanders ...	5	11	5;				
because the epoch was	5	46	31				
and the root	6	24	34	=	5	11	5

Although our calends always precede those of th Hindus, the difference of time scarcely ever exceed twelve and is never less than eight days. So that b ascertaining the day of the week of the Indian calend you ascertain on what day of our month they fall. Fron the foregoing examples, it appears that the calends of th fortieth year of the cycle fell on a Thursday; and, as i the year of Christ 1816, the fifth and twelfth of April a on a Thursday, so must the Indian calends for April fa on the twelfth of that month. To facilitate calculation the roots of the months may be formed into a Table a follows:

Table shewing the Roots of the Months collectively.

Months.	Days.	Hours.	Min.	Sec.
April	2	55	32	0
May	6	19	44	0
June	2	56	22	0
July	6	24	34	0
August	2	26	44	0
September	4	54	6	0
October	6	48	13	0
November	1	18	37	0
December	2	39	30	0
January	4	6	46	0
February	5	55	10	0
March	1	15	31	15

By adding the roots, as given in the foregoing table, to the epoch or Acchoo of the Sittaanders, or to the calends of April previously found by the calculus of the Fakeers, you have the calends for the succeeding month. For example, to find the calends of August next, add to the calends of the year, or $5^d. 47^h. 5^m$, as given in a former example, the root of July, as stated in the foregoing table, or $6^d. 24^h. 34^m$, the product is $12^d. 11^h. 39^m$. which divided by seven, and rejecting the quotient of weeks, leaves a remainder of $5^d. 11^h. 39^m$, which, being reckoned from Friday, falls on a Wednesday: so that the Hindu calends will fall, according to our time, on the first Wednesday after the 7th of August, at $4^h. 35^m. 36^s$. after sun-rise. If very accurate calculations are required, we must recollect, that, as we reckon time from midnight, and the Indians calculate from sun-rise, if the calends fall after midnight and before sun-rise, it makes a day's dif-

ference. For example: If the sun rises at six o'clock, and the calends fall after 45 Indian hours, or 18 of ours, the 5th day, or Wednesday, with the Hindus, would be Thursday with us: because our day had preceded theirs, in the amount of six hours; and so on, according to the hour at which the sun rises on the first of every Indian month. From the foregoing Table we likewise find, without calculating, that the first of the year and first of April 1817, true time, will fall on the 11th of April $36^h. 15^m$. For the roots of March, or $1^d. 15^h. 31^m. 15^s$, added to the calends of April 1816, $5^d. 47^h. 5^m$, give $7^d. 2^h. 36 . 15^s$; which, rejecting the week, gives Friday for the beginning of the year. But this being after sun-set, the calends fall on Saturday the 12th. The true time commences at sun-rise; the civil time at sun-set. But this Table is of no avail until the calends for April are previously ascertained. I am not sufficiently versed in Astronomy to do more than explain the system adopted by the two sects; thereby proving the illiberality of those, who have laboured to ridicule the eastern nations, for presuming to ascertain, to a moment, the precise period of any given epoch. Should any trivial inaccuracies be found in the above statements, they do not attach to the Hindu system, but to errors which I have inadvertently been led into, after a lapse of sixteen years. The following list of the Constellations with the number of Stars allotted to each, I received from a Calendar Brahman, who assured me that, although the astronomers now reckon on 27 only, originally there were 28, which is the number admitted by the Chinese. The original list was in Sanscrit.

CONSTELLATIONS.

	The Signification of the Names in English.	The Number of Stars belonging to each Constellation.
1	The Horse	6
2	Elephant	6
3	Sheep	6
4	Serpent	3
5	Serpent Sarey	4
6	Dog	1
7	Cat	1
8	He-Goat	6
9	Boar-Cat	5
10	Rat	4
11	Penticot	2
12	Bullock	2
13	Buffalo	5
14	Speckled Tyger	5
15	He-Buffalo	4
16	Female-Tyger	5
17	Deer	3
18	Stag	4
19	Bitch	4
20	Monkey	2
21	Barren-Cow	1
22	Penitent	1
23	Female Monkey	3
24	Woman	6
25	Mare	5
26	Husband	2
27	Milch Cow	2
28	Female Elephant	5

APPENDIX (C.)

It was a very ancient opinion that the whole system of the material world was changed in the earliest ages by some great convulsion of nature: that the pole was moved from its place, and the seasons changed, many Hindus still believe; and there are among Europeans some, who have endeavoured to maintain a similar doctrine. One tells us, that this great convulsion was owing to the Comet of 1680, and that the flood was occasioned thereby: another, that the poles of the ecliptic and the equator were formerly the same: others, that before the deluge, there were neither mountains nor vallies, seas nor rivers; that all was one unbroken plain. We cannot, therefore, be surprised at finding such opinions current with the unenlightened in other countries. These opinions are fully refuted by Scripture. For if the ecliptic and equator then coincided, there was but one season: whereas, the Scripture informs us "that there was seed-time and harvest, and cold and heat, and summer and winter:"* and that, on the third day of the creation, God commanded the waters of the earth to be gathered together, so that the dry land might appear.† It has been so well established that the passage of this comet could not have produced the assigned effects, and that, if it could, the ark and those within it could not have lived in a motion so strong, as that which must have ensued, had the comet drawn the earth both from and to the sun at different times, so far, that the excess should be an

* Gen. viii. 22. † Gen. i. 9, 10.

excentricity of about 1356000 miles, that it is unnecessary to enumerate the arguments. Besides which, if the calculations are just, the comet did not appear on the earth's orb until four years after the deluge. Had the planetary system been altered by the deluge it would have invalidated all astronomical observations prior thereto: whereas, admitting that which appears to be an undeniable fact, namely, that the celestial bodies, and our earth in particular, sustained no alteration by the deluge, which was brought by God upon the world of the ungodly, we ascertain very accurately by the Sun's and Moon's places (calculated for the longitude of Babylon) that the creation commenced on the twenty-first day of October: and this agrees with the Mosaic account; making the autumnal Equinox, the beginning of the antediluvian, as well as Noahical year. And so it continued for 857 years after the deluge, or to A. M. 2513; when it was altered by the immediate command of the Almighty. Thence arose the absurd idea, that the equinoxes had changed. The ancient mode observed by the patriarchs to ascertain the first day of the year was as follows. They began the year with the new Moon, that is, the day on which the Moon became visible, the full of which immediately followed the Sun's passing over the point of the autumnal equinox. When the days were accomplished that the children of Israel should be delivered from their bondage, "the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months, it shall be the first month of the year to you."* Now the children of Israel came out of Egypt on the

* Exod. xii. 2.

night of the fifteenth day of the month Nisan, which had formerly been the seventh month. The feast of unleavened bread began on the fifteenth day of this month, that is, at six o'clock in the evening of that, which we call the fourteenth. For although the beginning of the year was changed, the same process, in respect to the Moon, marked the first day of the month and year in April, or Aries, in lieu of October or Libra: and it is well known, that the Jews continue to observe the ancient year in their civil, although not in their sacred year. The assertion of M. Dupuis cannot, therefore, actually be deemed romantic; there being not only many probable but indisputable proofs, "that since the origin of Astronomy, the precession of the equinoxes has apparently carried forward by seven signs the primitive order of the Zodiac." But it would be the acme of folly thence to argue, that in the original Zodiac, Libra presided over the Vernal, and Aries over the autumnal equinox. The signs did not come forward to time; although time may be said to have gone back to them. For six months were lost in that year which preceded the children of Israel's coming out of Egypt: or, which is the same thing, that month which had formerly been the seventh, was changed to the first. But this neither interfered with the signs, nor with the equinoxes, as the following example will prove.

Ancient Year.			New Year.		
	Hebrew Months.	Signs.		Months.	Signs.
1	Tisri	Libra. Autumnal Equinox.	1	Nisan	Aries. Spring Equinox.
2	Marchesvan	Scorpio	2	Jyar	Taurus
3	Chisleu	Sagitara	3	Sevan	Gemini
4	Tibet	Capricorn	4	Tamuz	Cancer
5	Shebat	Aquarius	5	Ab	Leo
6	Adar	Pisces	6	Elas	Virgo
7	Nisan	Aries. Spring Equinox.	7	Tisri	Libra. Autumnal Equinox.
8	Jyar	Taurus	8	Marchesvan	Scorpio
9	Sevan	Gemini	9	Chisleu	Sagitara
10	Tamuz	Cancer	10	Tibet	Capricorn
11	Ab	Leo	11	Shebat	Aquarius
12	Elas	Virgo.	12	Adar	Pisces.

From the foregoing tables it appears that the precession of the equinoxes, which carried forward by seven signs the primitive order of the Zodiac, was a fable of the same stamp, with that which caused the Sun to change its rising and setting twice during the ancient Egyptian dynasties.* Nothing more than the commencement of the year was changed, from the autumnal to the vernal equinox; all which a protestant clergyman might have explained without having recourse to the atheistical doctrine, that the deluge was occasioned by a comet cutting the plane of the ecliptic in its descent towards its perihelion, on the first day of the flood.†

That Adam possessed a competent degree of astronomical learning, and perhaps as much as the early period, in which he existed, rendered possible, I most readily admit. But to suppose that he was enabled thereby to predict either the deluge, or the destruction of the world by fire, in consequence of his having obtained a requisite knowledge of the system of the universe, "That is to say, a rational account of certain physical effects likely to be produced from the existing or apprehended position of the heavenly bodies, in the same manner that eclipses are now foretold,"‡ it would be difficult to persuade me to believe. For I cannot suppose tha any human being, 4900 years ago, had obtained a profi

* Vide vol. I. pp. 48, 49.

† It is remarkable, that one of those authors informs u that the Deity was inadequate to produce so perfect a creatu as man, without calling in his coadjutors; and the other that l was inadequate to the destroying him, without the aid of a comet

‡ Maurice, vol. I. p. 260.

ciency in any science superior to that which it has obtained in the present age: and no astronomer has yet even pretended to discover, either from the position of the heavenly bodies, or from physical causes, that meteor which Maurice expects, as having been discovered and made known by Adam more than 4887 years ago. That Enoch foretold the flood is most certain. But Enoch spoke as the prophet of the Most High. And the Hindus, who believe Astronomy to have been organised during the fifth century of the world, never suppose that this prophecy was drawn from conclusions originating in scientific principles, as we calculate comets and eclipses. M. Bailli places the organised system of the Persian astrology at the year B. C. 3209, and that of the Hindus at the year B. C. 3101. I am inclined to believe that each commenced at the same period. For the Persians indubitably descended from the Hindus, and I believe it will be found that both nations date the organised state of Astronomy from the commencement of the cycle of sixty, or A. M. 829, that is, B. C. 3173; and that M. Bailli placed the Hindu epoch at the year B. C. 3101, in consequence of the Cali age, having commenced A. M. 901; making the year of Christ 4002. For from that period all Hindu calculations are made on a year of $365^{d}. 15^{h}. 31^{m}. 15^{s}$; and these improvements are supposed to have been made by the great Buddha Enoch. The Hindus have a fable illustrative of this subject, the purport of which is, that the celestial bodies, having baffled every attempt of the Budha's, or sages, to calculate them with precision, it was supposed to be owing to the too oblique posture of the earth. Vishnu, therefore, ordered the patriarch Agastya to arrange and bring the whole into a regu-

lar system, by placing the earth in its proper position. In this fable it is easy to trace the patriarch Enoch, the father of Astronomy. For this sage of extensive learning and piety is believed to have been canonised in Canopus, the bright star in the rudder of the ship, named by the Greeks Argo. Mr. Bryant endeavours to prove it intended for Noah; although according to his creed, the ark had neither rudder nor pilot; being driven to and fro, at the mercy of the winds and waves; whereas Canopus in mythology, is considered as the pilot of the sacred vessel, and in that character, is adored as the God of mariners.

M. Bailli probably adverted to an organised system of Astronomy, which took place during the reign of the sixth monarch of the antediluvian world, when he fixed the epoch of the Chaldean and Egyptian Astronomy so late as the year B. C. 2800. For he is decidedly of opinion, that Astronomy had been cultivated with great success, long antecedent to that period. Neither does his placing the earliest of the seven heliacal risings of Sirius at the year B. C. 2550, militate against this system. For admitting that two revolutions of the Lunar Solar Cycle of 600 years were necessarily past, it carries us no farther back than A. M. 552; which nearly meets the period assigned by the Chaldeans, or A. M. 474. We may, therefore, safely refute the very illiberal sarcasm of Maurice, who concludes his remarks on this subject, by saying, "After what has been already and repeatedly observed concerning the *vain* pretensions of a nation, who boasted that they had ascertained the precise moment in which creation commenced, I am convinced that any further remarks on the subject would excite disgust rather than

pleasure." This author is too apt to lend his understanding to the system he wishes to support; thereby often sacrificing truth and reason to a chimera. The year of the creation once ascertained, the process is very easy: and although a trivial difference appears in the calculations of the several nations, owing to the different modes, by which they extract the beginning of the year, yet that difference never amounts to more than a few days; and each nation very naturally supposes, its own system to be the most correct. The year being ascertained, the Hebrews according to the system of the ancient Jews, find the commencement thereof, by calculating the day on which the sun passed the point of the autumnal equinox. We learn from the Mosaic account, that the two great orbs were made on the fourth day, that is, the day in which they were made ended at six o'clock on the fourth day of the creation: and the description evinces, that the Moon was then at the place of her full. "God made two great lights, the greater light to rule the day, and the lesser light to rule the night; and God set them in the firmament of the heaven, to give light upon the earth."* Now the Sun (according to astronomical calculations) on the 25th day of October, near noon, came to the point of the autumnal equinox. So that, on the third day, the Moon was within a day's distance of the place of her full; and the supposititious new Moon appeared on the supposititious evening of the ninth of that month. So that the tenth of October, according to the system of the Jews, was the supposititious first day of the year of the creation. By which means, that year consisted of 355 days only. And so the

* Gen. vi. 16.

length of the year was considered, until after the deluge. For, according thereto, the deluge lasted a year and ten days; which answers to one Julian year. For the flood commenced on the 17th day of the seventh month, and ended on the 27th day of the second month, in the succeeding year.* A similar number of days was originally assigned by the Hindus, probably from a similar cause. On this number of days their Menwantara was formed. As their year was regulated at the equinox, the nominal length of it was of no importance; and, from the commencement of the cycle of sixty in the year B. C. 3173, it appears that the year was fixed for astronomical purposes, at $365^d. 15^h. 31^m. 30^s$. Indian time. Consequently, there is nothing more vain or presumptuous in their fixing the precise moment, when either the creation, the Cali age, or the deluge commenced, than there is in our pretending to fix on the year, and day of that year, in which all, or any, of the great works of creation commenced. The Hebrews, who admitted an intercalary month, when it became necessary, never calculated on any given year, month, or day nearer than the sun-set of such year, month, or day. Whereas the calends of the Hindus are calculated to a second of time, or 21600th part of a day†: which may be further elucidated by the following example, to find the month and day of the month, on which the year of the deluge commenced.

It appears from the astronomical observations, that in the year of the world 1656, the Sun came to the autumnal equinox, on the 13th day of October, and that the new Moon happened on the tenth day at 5^h. P. M., but pro-

* Gen. vii. 2, and viii. 14.

† Vide Appendix (B.)

bably was not visible until the evening of the twelfth; owing to the difference between the oblique descension of the Sun and Moon, being $12^{h}. 16^{m}$. at that place, where Noah is supposed to have been. So that, according to the mode of reckoning adopted by the Jews, Wednesday, October the 13th, the third day of the Moon's age, was the first day of the first year of the era of the deluge; the month Tisri beginning when the Sun entered Libra. The calends of the year commencing at six o'clock P. M., it follows that the first day of the year commenced on the evening of Tuesday the 12th, and ended on the evening of the 13th of October, at six o'clock; which is one day later than the calends are placed by the Hindus. But, admitting that the Moon became visible on the second evening, the periods agree, although found by a very different process. For the Hindus fix the calends, by multiplying the preceding or completed year by the number of days contained therein. The year of the world 1655, answers to the year of the Cali age 755. They therefore multiply that number by $365\frac{1}{4}$, which gives $275763^{d}. 45^{h}$. To find the remaining minutes and seconds, viz. $31^{m}. 15^{s}$. they proceed in the manner given in the preceding note. For example:

$$755 \times 5 = 3775$$
$$1237$$
$$\overline{2538 \div 576 = 4^{d}.\ 234^{h}.}$$
$$\times\ 60 \div 576 = 24^{h}.\ 216^{m}$$
$$\times\ 60 \div 576 = 22^{m}.\ 288^{s}$$
$$\times\ 60 \div 576 = 30^{s}.$$

add the quotient $4^{d}.\ 24^{h}.\ 22^{m}.\ 30^{s}.$ to the sum of the days and divide by 7 as follows:

		D.	M.	S.
Sum of the days . .	275763 . .	45	0	0
	4 . .	24	22	30
	275768	9	22	30

Dividing the days by seven, the remainder, or $3^{d}. 9^{h}. 22^{m}. 30^{s}$, were the Hindu calends for the first month of the year of the world 1656; and these days being reckoned from Friday, the year of the flood began, according to our time, on Monday the 11th of October, at nearly $3\frac{3}{4}$ hours after sun-set. For, although the year now commences at the vernal equinox, there is no doubt that, originally, like that of the Hebrews, Chaldeans, and Egyptians, it commenced with the autumnal sign; the season, at which according to the Hebrews, and according to the best astronomical observations, the world actually commenced. And this is consonant to reason. For if the deluge commenced just 1656 years from the creation, and if at that period "the nights grew long, and the days were on the decline," then must it have been the commencement of winter, the autumnal equinox. To suppose otherwise, is to suppose that the rains descended during the summer, and that the earth dried during the winter months; a supposition at variance with reason, and with the laws of nature. Now, as the fountains of the deep were broken up on the 17th day of the second month,* the year of the creation, and of the deluge must have commenced at the same season, viz. the autumnal equinox: and that the season was changed when the children of Israel came out of Egypt, is proved by the Hebrew Scriptures.† The reason is obvious. When Athothes king of Egypt regulated the Egyptian year (about A. M. 1944), changing it from Lunar to Solar time, he likewise changed the commencement of the year from the autumnal equinox, to the first appearance of the Sun, towards Egypt, from the

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* Gen. vii. 11. † Exod. xii. 11.

winter solstice. The Hebrews resided upwards of 400 years in Egypt,* and were but too well versed in all the ceremonies of that people. Moses had, likewise, sojourned long enough in the country, to become learned in all the wisdom of the Egyptians.† It was, therefore, more than probable, when he changed the Hebrew year, of Lunar months, which sometimes consisted of 354, sometimes of 355, and sometimes 384 days, to the Egyptian Solar year of 365 days, that he would, likewise, have commenced the year at the same period with the Egyptians, had he not received an express order to the contrary. Had the Jews reckoned from the same epoch with the Egyptians, the stated days for their idolatrous worship would have returned amongst them, in regular order; and had the year continued to commence at the autumnal equinox, that being still in use with the Chaldeans, the idolatrous worship of the Babylonians might also have returned in the same manner. When the Almighty said to his prophet, "This shall be with you the beginning of months, it shall be the first month of the year to you,"‡ he not only prevented a possibility of the feasts, which *he* ordained, falling on the same days with those of the idolatrous nations, but he fixed an epoch, by which each revolving year should bring to the recollection of the Jews their deliverance, and the command of the Almighty, "Thou shalt have no other gods but me." This alteration of the year took place on the 15th day of the first Moon, or month Nisan, when the Sun entered Aries. So that from that day the seventh became the first month. A similar

* Gen. xi. 40. † Acts vii. 11.
‡ Exod. xii. 2.

alteration took place in the commencement of the Hindu year; probably about the same period. But that of the Chaldeans continued to commence at the autumnal equinox, until Arbases confirmed Belises in the government of Babylon, who rectified the year by that of the Egyptians, which then commenced on the 26th of February, in the year B. C. 746. But, although the Hindus changed the commencement of their year from the autumnal to the spring equinox, they adhered to their original mode of fixing the commencement of the months. While the Chaldeans, like the Jews, appear, after having fixed the commencement of the year, to have allotted 30 days to each month; adding five days at the expiration of the last month, or allowing an intercalary month, when it became necessary to regulate time; so that the year should always commence in the same month. The Chaldeans, however, like the Hindus, had certainly two years; the one, for astronomical purposes, and true time, the other for civil matters. And, I believe, the mode adopted by them was the same as that of the Sittaanders. It has been an invariable rule with all Eastern nations, so to calculate time as to keep the multitude in ignorance.

APPENDIX (D).

VI	CARIUS	FILII	DEI.
5 1	100 1 5	1 50 1 1	500 1

Added together thus:

V	5
I	1
C	100
A	0
R	0
I	1
U	5
S	0
F	0
I	1
L	50
I	1
I	1
D	500
E	0
I	1
The number of the Beast	666

Λατεινος.

				λ	30
ר	200	ר	200	α	1
ו	6	מ	40	τ	300
מ	40	ע	70	ε	5
י	10	נ	50	ι	10
י	10	ו	6	ν	50
ת	400	ש	300	ο	70
				ς ...	200
	666		666		666

APPENDIX (E).

The prophetic year of 360 days, on which the three first Tables are founded, is divided into 12 months, each of which contains two Parouvans; the first 15 days of the first month, forming the first Parouvan; and the last 15 days the second. The Sanscrit names they are at present described by, are as follows:

MONTHS.	PAROUVAN.
1 Aswina.	1 Aswina.
	2 Aswina Cartica.
2 Cartica.	3 Cartica.
	4 Cartica Margasirsha.
3 Margasirsha.	5 Margasirsha.
	6 Margasirsha Pausha.
4 Pausha.	7 Pausha.
	8 Pausha Ma'gha.
5 Ma'gha.	9 Ma'gha.
	10 Ma'gha Pha'lguna.

MONTHS.	PAROUVAN.
6 Pha'lguna.	11 Pha'lguna.
	12 Pha'lguna Chaitra.
7 Chaitra	13 Chaitra.
	14 Chaitra Vaisac'ha.
8 Vaisac'ha.	15 Vaisac'ha.
	16 Vaisac'ha Tyaisht'ha.
9 Tyaisht'ha.	17 Tyaisht'ha.
	18 Tyaisht'ha A'sha'dha.
10 A'sha'dha.	19 A'sha'dha.
	20 A'sha'dha Sravana.
11 Sravana.	21 Sravana.
	22 Sravana Bhadra.
12 Bhadra.	23 Bhadra.
	24 Bhadra Aswina.

The foregoing is sometimes stiled the Lunar year, probably owing to the names annexed to the months. The commencement of the year having been ascertained, 30 days were allotted to each succeeding month, and intercalary days were added to the last. The names, by which they are now denominated, are very different from those originally affixed to the months, when the year was considered as Solar. Of its antiquity we may form some idea from the year commencing with the autumnal equinox; which, there is abundant proof, has not been the case for the last 3000 years. The seventh month, Chaitra, of this Table corresponding with the first Malabar month Chittira; when the Sun enters Aries (vide note A). The month Pausha is said to correspond with the beginning of the Egyptian year; being that nearest to the winter solstice. But the Egyptian year did not commence until the month

Ma'gha. The Hindus profess that this year commences with the full, not the new Moon, and we have seen that the Hindus, as well as the Hebrews, suppose the world to have commenced ten days after the new Moon. On this year the Maha Menwantara was formed, and is still divided; each Parouvan being considered as a Maha divine age.

The days of the week are dedicated to the planets. The sixth day to the sixth Avatar Buddha, or Mercury, and the seventh to Jupiter. But the latter does not denote the Eternal, nor the former Mercury, whom the Goths called Woden. The Hindus, who consecrated the antediluvian patriarchs as Avatars, assigned to the care of each, who was exclusively attached to the old world, the charge of one-eighth part (one corner) of the world. They were named Devatas under the control of Deve-endren, the supreme ruler of gods and men; that is, of mortals who were deified. He is, likewise, named Percassuidi, Barescandeva, Sui, Jupiter, the first-created, or star of the year, &c. &c.; to whom the seventh day is dedicated. The Hindus likewise admit 33 crores of inferior Devatas. A crore is an hundred lacks, and a lack an hundred thousand. These 330 millions of inferior spirits are the supposed offspring of the Devatas, or issue of the Solar race, who are equally under the control of Deve-endren (Indra or Endra).

The days are dedicated as follows:

The 1st day . . . . Chourien, ... to Venus.
2d . . . . Sani . . . . to Saturn.
3d . . . . Chounen . . . . . . to the Sun.
4th . . . . Chandra . . . . to the Moon.

5th day . . . Auguaraguen . . . . to Mars.
6th . . . . . . Buddha . . . . to Mercury.
7th . . . . . . {Percassuida Sui, or Dive-endrea} to Jupiter.

Mythologists frequently mistake this dedication of the planets, annexing a particular day of the week to each; without regarding the day on which the week commenced. Whereas the planet depends on the number of days from the first. For example: the Sittaanders commencing the week from Sunday, that day is sacred to Venus; Friday to Mercury; and Saturday to Jupiter; because they are the first, sixth, and seventh days, of the week. For the same reason, the Fakeers, who commence the week from Friday, dedicate that day, Wednesday and Thursday, to Venus, Mercury, and Jupiter; as will more clearly appear from the following Table:

SITTAANDERS.	FAKEERS.		
1st Sunday. . . .	1st Friday. . . .	1st Venus.	
2d Monday. . .	2d Saturday . .	2d Saturn.	Satyavatar.
3d Tuesday. . .	3d Sunday. . .	3d Sun.	
4th Wednesday.	4th Monday. . .	4th Moon.	
5th Thursday . .	5th Tuesday . .	5th Mars.	
6th Friday. . . .	6th Wednesday	6th Mercury.	Buddha, an incarnation of Vishnu.
7th Saturday . .	7th Thursday. .	7th Jupiter.	

It is by no means uncommon with authors of very great respectability, when treating on oriental Mythology and Astronomy, to confound the days dedicated to the planets. Some represent Saturday as the seventh day, and sacred to Saturn; arguing therefrom, as Saturn was

the planet of the Sabbath, or day of rest, that it was symbolical of Noah.* Whereas those Indians who make Saturday the seventh day, invariably dedicate it to Jupiter, the star of the year. Now the Hindu Jupiter, or Indra, the god of the firmament, to whom the seventh day is dedicated, is considered supreme, or the father of gods and men, with the exception of the immortal Triad, or three forms of the Trimuti or Eternal One. In like manner the fourth day is erroneously supposed by Europeans to be sacred to Buddha; and this is introduced as a proof that Buddha was the Woden of the Goths; because, the Indian name of the planet Mercury being Buddha, "There could be little doubt of its being derived by a transposition, or change of the initials, and terminating letters from Thoth or Theuth. That chronology marked him for the undoubted Foe of China, the Wad or original Oden of the Scandinavians. That he was known to be the elder Thoth,

* The planets are dedicated by the Hindus and Egyptians to the principal Devatas. In Sani or Saturn, the Indian Pluto, or god, who inflicts punishments, we trace Satyavatar the Cainan of Scripture. He is said to have been appointed a Menu, before the deluge, by the title of Sroddhadeva or God of Obsequies. He is sometimes named Yama, the judge of departed souls: that is, during their migration, or from the period when the soul leaves its earthly tabernacle, until the coming of Narayana, at the end of the days, as Calci, to judge the world. This Saturnian sage is admitted by every Indian, of whatever sect, to have lived during the first age, which ended in the year B. C. 3602: consequently, he must have been one of the earliest patriarchs, as his name denotes: Satya-jug, the first age; Saty-avatar, an Avatara born during the first age. Nevertheless, we have seen the *first* named the *Saturnian* age, and the planet Saturn held sacred to Noah.

or Hermes of Egypt;* also the Taut or Mercury of the Phœnicians, as well by the species of rude worship and symbols, as by the very curious circumstance, that the *fourth* day of the week (our Wednesday), a corruption of Woden's day, which is assigned to Buddha in India: Bhoodwar being the Dies Mercurii of the west." Now it is certain that no oriental nation ever dedicated the *fourth* day to Buddha, or to the planet Mercury: To Buddha or the sixth Avatar, the prophet, in whom the Indians believe the living God, to have become incarnate, during the second age. Every Hindu, of whatever sect, consecrates the *sixth* day as sacred to Mercury. The Fakeers name the day Friday, because their week commences on Sunday; the Sittaanders Wednesday, because their week commences on Friday. It was forbidden by the Brahmans that any

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* That the Indian Buddha, and the elder Hermes, of the Egyptians were the same has been very generally admitted, and this author, vol. I. page 437, clearly demonstrates that the elder Hermes of the Egyptians was Enoch, the seventh from Adam, under the name or epithet of Osiris. That the postdiluvian Hermes, Thoth, or Oden, was *not* the celestial Buddha or prophet of the Hindus, *is* proved by the species of rude worship, and the symbols, sacred to Boodh or Boo'dwar. M. Gentils mentions one statue, formed of granite, of immense weight, as yet extant on the plain near Verapatnam; which he describes as resembling the Idol-God of the Siamese; and adds, that the Tamatians informed him, that it was the God Boodh, whose religion had been long exploded, and whose followers had been driven into the most distant regions. Whereas, the religion of the celestial Buddha forms the basis of the Vedas, the most sacred books of the Hindus; and the drawings of him, like those of Rama, (which is the same) are always simple, and partake not of the allegorical images of the Gods of Hindu mythology.

work should be commenced on a day sacred to so holy a personage. From which the multitude, in after times, regarded the day as inauspicious. Insomuch, that, although both sects consider Mercury as a benign planet, the common people, in the north, consider Friday as an unlucky day; and the same description of persons, in the south, consider Wednesday as such, accordingly as the sect predominates, which commences the week from Sunday, or Friday. This error has become very general. A very ingenious French author, treating on this subject says, "Enfin, on y nomme les jours de la se maine comme ceux du calendier Romain, jeudi, vendredi, et à l'égard de ce dernier, on le fait regarder comme malencontreux par Latthénie, qui ignorait apparamment que c'était le jour de Vénus." Whereas it was not Friday, but the first day of the week, however named, that was held sacred to Venus. Neither was it Friday, but the sixth day, that was considered Malencontreux by the Greek courtesans, who considered the first day of the week auspicious, as being dedicated to Venus. But the Hindus suppose the regent of the planet Venus (like all the rest), a male deity. That neither the Goths nor Germans copied from the Sittaanders is certain. But each commencing the week from Sunday, has led to an opinion that the orientals consecrated the first day of the week to the Sun. From which Sir William Jones, and others, draw a comparison between our Gothic days, and those of the Hindus, as follows:

Days.	Indian Names.	Gothic Names.		Planets.
First	Ravi	Sun.	Sunday	Sun.
Second	Somo	Moon	Monday	Moon.
Third	Mangala	Tuisco	Tuesday	Mars.

Days.	Indian Names.	Gothic Names.		Planets.
Fourth	Budha	Woden	Wednesday	Mercury.
Fifth	Vrihespeti	Thor	Thursday	Jupiter.
Sixth	Sucra	Freyn	Friday	Venus.
Seventh	Sani	Sater	Saturday	Saturn.

Now it is certain, that, from the most early periods of the world, the third and fourth day of each week were dedicated to the Sun and Moon. The Fakeers in India, and the ancient astronomers in Egypt, who commence the week from Friday, held the third day, that which we from the Goths call Sunday, sacred to the Sun, and the fourth day our Monday, sacred to the Moon. While the Sittaanders, who, like the Europeans, commence the week from that which we call Sunday, dedicated to the planet Venus, and our Tuesday, as the third day, to the Sun. This was an ordinance of the oldest times, totally free from idolatry, and was evidently ordained in consequence of the great orb of day having been placed in the firmament on that which we term the evening of the third day. And this is confirmed by the Mosaic account: "God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth. And the evening and the morning were the fourth day." Whence we learn, that the fourth day commenced with that which is now termed the evening of the third day. Consequently, although the Sun was placed in the firmament after the suppositi-tious sun-set, of the third day, or what we call the evening of the third day, it did not appear for the first time until about the twelfth hour of the ancient fourth day;

which having commenced on that, which the Egyptians, Hindus, and Europeans term the third day, that day was, ever afterwards held sacred to the Sun. The Jews still continue to reckon sacred time from sun-set. So do the Indians. For if the calends of a month fall after sun-set, the civil, and religious time, is reckoned from the succeeding day. Accordingly, in sacred writ, the evening and the morning are said to be the fourth day; and it appears from the Moon's places that she came to the place of her full, on the fourth day of the creation.* So that she had arisen before the setting of the Sun on the fourth day. That day was, therefore, dedicated to the ruler of the night. And, which is a still more striking feature in the parallel, the seventh day was held sacred to the living God, and so continued until a system of mythology was adopted, according to which the first-created, as the regent of the planet Jupiter, was consecrated in the seventh day. This system cannot perhaps be supported on philosophical principles. But if the hypothesis itself be erroneous, and if the Mosaic account, like that of the orientals, be an allegorical representation, will religion in general, and Christianity in particular, be forwarded in Asia, by endeavouring to overthrow a system believed to be coeval with the creation, and confirmed by our own most sacred writings? Let us rather point out the source of that error, which has induced even pious Christians to assert; that "the first day of the week was named Sunday, because our *idolatrous* ancestors worshipped the Sun on that day." It is certain, that, in the very earliest ages of the postdiluvian

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* Vide Appendix (B).

world, the remaining days of the week were dedicated to the remaining planets by the Hindus; and that the several patriarchs of the antediluvian world, who had been celebrated as Avataras, were considered as the regents thereof. The Egyptians followed the same system. And the Celtic and Teutonic nations, who copied from the Egyptians, without knowing that their week commenced from Friday, placed the Sun and Moon at the head of the planets. Thence arose the belief, that the first day was dedicated to the Sun, and named Sunday by the Goths. By this transposition, Thursday, or God's day, became the fifth instead of the seventh day, in their calendar, and the preceding, or sixth day, which was, and still is held sacred to Buddha, or an incarnation of the Deity, which every eastern nation believes to have taken place in the sixth century of the world, was, by the northern nations, termed the fourth day, and held sacred to Oden or Woden, the great Deity of the Scandinavians. For in after times, when idolatry introduced mythology, the seventh day, which, in the earliest ages of the world, had been held sacred to the living God, was consecrated to the first-created, who was termed the father of the Gods and men. the Eternal Triod excepted; that is, of the antediluvians, who had been consecrated as Gods, and were usually spoken of as such. He was considered as the regent of the planet Jupiter, to whom the seventh day was dedicated, and which the Fakeers, who commence the week from Friday, celebrate on Thursday; and which the Sittaanders, who commence the week from Sunday, celebrate on Saturday. It is clear that, at a subsequent period, the Egyptians assigned those days to the descendants of Noah, in the line of Ham, which Athothes had held

sacred to his ancestors of the antediluvian world. So that the first-created was superseded by their first founder Ham, as Jupiter Hammon, and *Buddha* the son of Máyá, the divine prophet, by *Budha*, the grandson of Ham, the great Egyptian *sage*. To these the sixth and seventh days were conscrated. The epithet *Budha* was very applicable to a prince, who regulated the year, according to astronomical time: and it appears highly probable that the five days, added by Thoth to the Egyptians' year, on or about A.M. 1941, were those which were consecrated to the five planets by him, and which the Goths and Scandinavians placed in succession after the Sun and Moon. For *Thor* is totally unconnected with *Thoth* or Oden. These northern nations seem to have copied from the Egyptians of comparatively recent date, from whom Plutarch gives us the following fable: "Mercury being once at dice with the Moon, he got from her a 72d part of the year, and added it to the 360 days of the formed year. These five days were named *superadded*, and in these they celebrated the festivals of their Gods." Thence the names of the several superadded days were taken from their Gods, and dedicated to them. These Gods, like those of the Hindus, were certainly the patriarchs of the antediluvian world. But when Athothes (by his descendants) was exalted to a God, or Mercury, they professed that those superadded days, which were dedicated to Osiris, Aroncris, Typho, Isis, and Nephta, the wife of Typho, and sister of Isis, were postdiluvian; four of which are rendered by a very learned author of the last century, the father, mother, uncle, and aunt of Athothes, who altered the Egyptian year from 360 to 365 days. But, at a loss to find the second person in the list, named Aroncris, among

that generation, he substitutes Agronerus in his place: this, although an ingenious, is an inadmissible solution; since the Agroneris of Sanchoniatho, as an antediluvian prince of the ninth generation, in the race of Cain, could not on any supposition, have been placed in the genealogical table of Thoth: neither could his immediate relations. His father, mother, uncle, and aunt, have been considered as deities. For when the Egyptian year was altered, they had been too recently known as mortals, to be worshipped as Gods. It was after this period, that divine honours were paid to Ham, the first postdiluvian that was deified, and to whom all the titles, which had formerly been assigned to the antediluvian patriarch were given; such as the Almighty Father, the Thunderer, the King and Father of the gods and men, &c. It appears, therefore, impossible, that, in celebrating the festivals of the Gods, Athothes could have intended his contemporaries. The error, of supposing them such, apparently arose from the too commonly received opinion that Osiris, or Meon, was intended for Mizraim, instead of Enoch. If we restore this prince to his proper place in chronology, all the rest follow of course. For admitting Osiris to be Enoch, Typho or Typhos, (the apostate brother of Jared) one of the fallen giants was his uncle. But by Typho I should rather suppose the oriental Neptune to be meant: the Jupiter Marinus of the Romans, and Thor of the Goths. Nephta, the sister of Isis, being the wife of *Typho, he* might be termed the uncle of Thoth. For there can be no doubt, that when the Egyptian fabulists deified Thoth as Mercury, and described him as *the Budha,* they wished him to be mistaken for his great ancestor, *Buddha,* the incarnate God of the antediluvian world,

who was consecrated in the planet Mercury. Isis, who is universally admitted as the wife of Osiris, whether really or figuratively, must of course go back in chronology to her lord. It may be urged, that she was the daughter of Japheth. But those who so represent her, contend that her father Jäpetus was Japheth the son of Noah. But if it is proved, which I trust it has been, that Jäpetus was Jared, the son of Mahalaleel, then his daughters must have been of the seventh generation. We have yet to find, in the race of Seth, a contemporary prince, who was intended by Aroncris. And this, I am persuaded, was Jared, named by the Egyptians Sesostris. He is misplaced in the list, as following his son. But that son, as Buddha, the son of Máyá, is placed at the head of every list. The Egyptians place Sesostris next in order to Osiris. The Hindus place Rama Chandra next in order to Parasa Rama.* But this denotes the sanctity of the character, not the genealogical precedency; and, as regent of a planet, he is restored to his proper place; Mars following the Moon, and preceding Mercury. There are various callateral reasons, for supposing this great warrior, the oriental Mars, to be intended by Aroncris. The word is said to imply a God of husbandry, like Pan, Pales, and Sylvanus; but Plutarch mentions both Pan and Aroncris, names particularly applicable to the two Ramas; the one being the Hindu Apollo, who instructed the people in every kind of husbandry, who shewed them how to distinguish the seeds of the earth, to cultivate fruit, &c. and the other the great warrior, who fought against the idolaters, and conquered the giant Raven, with the assistance of troops supplied by a pastor king. They were termed

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* Vide vol. I. p. 210, 211.

Sylvan Gods, or Satyrs. The Scandinavians and Goths, without adverting to the day which was considered the first day of the week by the Egyptians, consecrated the first day to the Sun, supposing the rest to follow in succession: whereas neither the Hindus nor Egyptians, ever altered the consecration of the third and seventh day; but filled up those vacancies, which from local circumstances had occurred. For, although in after-times the Egyptians consecrated Ham and Athothes, in the planets Jupiter and Mercury, which their ancestors had held sacred to the Eternal, as God in heaven, and God on earth, known afterwards in mythology as Adam and Enoch, yet they never altered the rotation, in which they were originally placed. But the Goths, supposing the Sun and Moon to preside over the two first days of the week, placed Mars as the third. The regent of this planet Jared, they named Tuesco or Tuesto. This name was given by the antient Germans to a person of such antiquity, that they did not even pretend to trace his origin. He was the same with Tyr, the warrior deity of the Danes, Swedes, Dutch, Germans, &c. who worshipped him under different names. He was the Dies Martis of the Latins, and the God of War of the oriental nations; and by all consecrated in the planet Mars. Next in order comes Mercury, Enoch, the Buddha of the east; Thoth, or Budha, of the idolatrous Egyptians, and the Oden, or Woden, of the Scandinavians: Jupiter presided over the seventh, or last day, of the week. This day the northern nations transposed to the fifth, and consecrated to their God Thor, or Jupiter the thunderer. Him Lucan names Taranis, (which, in the Welch language, signifies thunder). He is said to have sprung from the Supreme Being, and the earth, (which plainly de-

notes the first of men,) and he is further described as presiding over the winds and tempests. In him, therefore, we trace the Typho of the Egyptians, the God of whirlwinds, or Jupiter the destroyer, the Jupiter Marinus of the Romans. And in his wife Nephta, who is here made to preside over the planet Venus, we cannot mistake the consort of the Indian Neptune, whose attributes are admitted to correspond with those of the Venus Marina. In this goddess we trace the Gothic Freya, or Fræa, the wife of Thor, or the thunderer, Jupiter the destroyer. It is more difficult to define the Gothic Satar, called also Oroda, to whom the people prayed for protection, concord, and freedom. Yet a trifling alteration in the orthography makes the former name correspond with the Hindu regent of the planet Saturn, named Satyr, or Satya. And the latter Oroda, whose origin is very doubtful, was probably intended for the same person; since Satya was looked up to for protection, and deliverance, from any impending evil.

If we restore these transposed days to their pristine order, the gothic days agree with those of the Hindus, with the exception of the first in order, that of the planet Venus; who, being worshipped in the feminine, was metamorphosed into the Venus Marina of the Romans, or Nephta the wife of Jupiter Marinus. A comparative table may be drawn, as follows:

Days of the Week.	Names of Planets.	Hindu mythological Names.	Gothic Names.	Order of the days of the Week according to the Fakeers.	Order of the days according to the Sittaanders.	Hebrew supposed Regents.	Hindu supposed Regents.
1st	Venus	Sucra	Freya	Friday	Sunday	Enos	Icshwacu
2d	Saturn	Sani	Sater	Saturday	Monday	Cainan	Satyavatar
3d	Sun	Ravi	Sun	Sunday	Tuesday		
4th	Moon	Somo	Moon	Monday	Wednesday		
5th	Mars	Mangula	Tuesco	Tuesday	Thursday	Jared	Rama Chandra
6th	Mercury	Budha	Woden	Wednesday	Friday	Enoch	Parasa Rama
7th	Jupiter	Uripespiet	Thor	Thursday	Saturday	Adam	Swayambhuva.

The regents of the planets were celebrated as Avatars; and as such, I consider them to have been five patriarchs of the antediluvian world, and for the following reasons.

First, *Venus*. The regent of this planet is considered by the Hindus, as a male deity; that is, one of the demigods or patriarchs of the first age, a sage of unbounded learning, placed at the head of a great people. He is sometimes named Uranus; and, in mythology, Uranus, is supposed to be the father of Saturn; and Enos was the father of Cainan, the regent of the planet Saturn. In history, he is named Icshwacu, and is placed at the head of the Solar dynasty. In genealogy, he answers to Enos of Scripture. Like him, he was a great philosopher and astronomer; and to him, as the reigning prince of the third generation, both the Hindus and Chinese attribute the cycle of sixty years.

Secondly, *Saturn*. Sani is one of the many names, by which Satyavatar, or *Saty* the first *Avatar* is described. The reasons for supposing this Hindu prince to be Cainan the son of Enos, are given in the first Letter;* in addition to which it is observable, that Alexander Polyhistor says of Saturn, "that he predicted an extraordinary fall of rain, and ordered the construction of a vessel, in which it was necessary to secure men, beasts, birds and reptiles from a general deluge." And we have seen, in the first Avatar, that the Deity appeared to Satyavatar, the regent of this planet, for the purpose of apprising him of the approaching deluge; which clearly denotes that, through this prince, the flood was made known to his descendants,

* See vol. I. p. 50, 51.

and that by him those orders were issued, which the Deity had commanded relative to building the ark, &c. Saturn is depicted as devouring his children. The Satyavatara foretells that all the children of the world should be devoured. There is one other leading feature in the comparison. In the Vedas, and in the Smirti, the first age is termed the Critu; which is indubitably the proper word: but after this prince, it is nearly always termed the first or Satya age; and after the regent of this planet (Saturn) the first age is by the Latins named the Saturnian age, denoting the first or golden age, the age of virtue.* It will perhaps be thought wildly extravagant to venture an opinion, that the army of Hanuman, absurdly called the army of monkies, with the assistance of which Rama Chandra (the Bacchus of mythology) is said to have overcome the giant Raven and to have restored his beloved Siti,† was the army of Satyavatar or Cainan. Yet I offer the opinion on the fullest conviction of its truth. No one can seriously believe that a prince, who was fighting the battles of the living God, or which is the same thing, who was making war on the idolaters for the purpose of enforcing that religion, which was believed to have been revealed by the Deity in an incarnate form (for Sita, Rita, and Radha are symbolical of the true church) effected that great object by the assistance of a band of Satyrs. But if we find an Indian prince of the antediluvian world, eminent for his piety and beneficence, whose name denotes those animals, we may fairly conclude, that his troops

* Satya, likewise denotes truth and probity; which were found, if ever, in the first age, before the return of the race of Cain, in the year of the world 426.

† Religion.

have been erroneously construed into mimicks of the human race, monkies. This prince was Satyavatar, or Saty, whose history forms the subject of the first Avatar: a shepherd king, who ruled at Dravira, a maritime province south of Carnata, and who assisted his grandson Rama Chandra with troops, when he went against the giant Raven, the idolatrous king of Ceylon.* These troops were probably termed Satyr's army: first, as being the troops of the first, or Satya age; and secondly, as belonging to Satyavatar. And, by an easy transposition, Satyr's army, was represented as an army of Satyrs, defined monkies: for an author of the present day tells us, "that the Satyrs of the antients, were a species of monkies." But the Satyrs of mythology were described as *Sylvan Gods;* a very appropriate term for the troops, or perhaps, more properly speaking, the subjects of a pastor king, who was deified as Saturn, the God of husbandry. Rama Chandra, who is said to have conquered the idolaters,* with the assistance of those Sylvan Gods, was the Bacchus of mythology. And Bacchus is always drawn surrounded by Satyrs, under the controul of Pan,† the Hindu Apollo, one of the mythological characters of Buddha, the son of Máyá. The word Pan, as signifying *All,* was very appropriate to an incarnation of the Deity. Pan is said to be the son of Mercury, owing to the regent of this planet having been placed as the sixth Avatara,

* Dionusus, who was the Osiris of Egypt, and Rama of India, is said to have had many followers; among others, the Tityre, *Satyri,* Thyades, and Amazons; all of which were the subjects of contemporary princes, who were not sovereigns.

† Lilius Geraldas says, that Pan resided in Iberia; "when he returned, says this learned mythologist from the Indian war, in which *he accompanied* Bacchus."

and his father of the seventh.* It may be objected that Pan and the Satyrs are represented as the most libidinous of the Gods. But such is the case with every representation of the divine Buddha; the mystic love of the Deity, for his church, being construed into carnal desires. This is shewn in the fable of Nared, or the wives of Vishnu;† and is exemplified in innumerable mystic poems, both by the Persians and Hindus: who adopt a figurative mode of expressing the fervour of devotion, or the ardent love of created spirits towards the Deity. They therefore represent Crishnu, or Vishnu, as married to Budha; a word signifying atonement, pacification or satisfaction, but applied originally to the soul of man; between whom and the Deity they suppose that reciprocal love to exist, which, from the glowing colours in which it is described, has been misconstrued by the unenlightened into carnal love. On this subject the essay of Sir William Jones, on the mystic poetry of the Persians and Hindus, and the Gitaygovinda translated by the same author.

Whether the foregoing construction of the Hindu Mythology is admissible or not; whether the hypothesis, on which it is formed, is true or false, it militates neither against religion, nor against chronology or history. For Cainan lived 775 years after the birth of Jared. The chronology therefore agrees. And, according to Elmachinus, some great event, or religious contest, took place about forty years after the death of Seth, or A. M. 1083; which was fifty-eight years before Cainan succeeded to the

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* Memnon describes the Satyrs from Bacchus; Nonnus from Mercury.

† Vide vol. II. p. 329.

sovereign rule over the race of Seth. This is a material circumstance. For after that period, his troops being those of the monarch of that portion of the world, which was under the command of the race of Seth, would have been termed warriors, not Sylvan Gods. Under all these circumstances, it appears clear, that, whether as ruler of the maritime province of Dravira, or as the regent of the planet Saturn, this great antediluvian prince gave his name to the first or golden age, which ended A. M. 400. For the Saturnalia, feasts celebrated among the Romans in honour of the god Saturn, were intended to keep up the remembrance of the golden age; which induced Vossius to suppose Saturn intended for Adam.

Thirdly, and fourthly, *Sun* and *Moon*. The third and fourth days were held sacred, that is dedicated, to these two great orbs, long before any of the antediluvian patriarchs had been consecrated in the planets. Nevertheless, the former, as the greater light, is designated the father of that race of people, who sprang from the first-created, and continued in the observance of the true faith, and belief in the living God. And the latter, as the lesser light, is considered as the father of those, who sprang from that son of the first-created, who, seceding from the commands of God, fell into idolatry. The two lines are accordingly designated the children of the Sun, and the children of the Moon.

Fifthly, *Mars*. The regent of this planet was a great antediluvian warrior, sometimes named Angua Raguen, sometimes Mangala; each of which are circumstantial names, as is Dasaratha the historic name of the antediluvian prince of the Solar race of the fifth generation. The latter, which denotes that the war-chariots of this prince

bore him to all quarters of the world, seems to denote a character, that might, in Mythology, be termed the God of War. He is likewise the next patriarch to Satyavatar. There are, however, strong reasons to suppose that Rama Chandra was the Hindu God of War. Sir William Jones supposes Carticeya, son of Bhavani, to be the Orus of Egypt, and Mars of Italy. This prince is termed Scanda, in the Puranas; and Scanda, without doubt, was the same with Parasa Rama. But the three Ramas, like Oris, Osiris, and Sesostris, are so blended, that it is frequently impossible to distinguish one from the other. According to the Persian system, as described by the poet Hatifi, "the Hindu Saturn is placed on a restive elephant, with the rainbow in his hand: and the bow of the sky became that of Mars, when he was honoured with the command of the celestial hosts. Here are two distinct bows. The latter is undoubtedly the Dhan of the Deity, which is always considered as an appendage of the Ramas; and confirms the conjecture that Rama Chandra, king of Ayodhya, in his mythological character of Carticeya, was the Hindu God of War, the Jared of Scripture.

Sixthly, *Mercury*. The regent of this planet is so generally allowed to be Buddha, the son of Máyá, and the reasons for supposing that great Indian prophet to be the same with Enoch the son of Jared, have been so fully given in the preceding pages, that to enlarge on the subject, would be useless; unless we entered fully into the mythological character of that prince, and prophet of the old world, who, when deified as Mercury, was, in Mythology, described as the messenger of the Gods, to commemorate the belief, that when the Deity descended

on earth to fulfil the will of the Holy Triod, he became encased in the body of Buddha. It is therefore said of Mercury, that a general power was delegated to him by Jupiter, of conducting the souls of men to their proper place; that is, of leading them in the path to beatitude. In Astronomy, Mercury is the smallest of the superior planets, and the nearest to the Sun. Parasa Rama, like the Enoch of Scripture, as an earthly potentate, was the least of the antediluvian patriarchs. This sojourn on earth did not equal one half of the time occupied by the others; and he never arrived at regal sway. But, as a prophet of the Lord, or incarnation of the Deity, he is consecrated in that planet, which is nearest to the Sun, described as a vase of golden light, that veils the face of the true Sun, the Deity who pervadeth fire: as such Buddha is named the resplendent opposed light, the enlightened side of Mercury being always towards the Sun.

Seventh, *Jupiter*. To this planet the seventh day is invariably dedicated, by the Indians. But, like the third and fourth, it was in the more early periods of the world held sacred to the living God. The reason for consecrating the third and fourth day to the Sun and Moon, is sufficiently obvious. But that for dedicating the seventh to the Eternal is not so clear. For it does not appear that, before the time of Moses, the seventh day was considered as a day of rest;* but rather as a day of rejoicing,

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* When the patriarchs were equally the fathers of their children, of their servants, of the cattle, and the stranger that came within their gates, no day of rest was necessary. For neither man nor beast was worked beyond his strength. But when the laws were promulgated from Mount Sinai, slavery had been

introduced

and thanksgiving. And, possibly, it owed its consecration to the first-created, having been placed in Paradise on the seventh day. This day we trace very accurately for more than 3000 years, as dedicated to the first-created, instead of the Creator. Accordingly the attributes of the Deity are sometimes blended with those of man: such as Jupiter the thunderer or destroyer, and Jupiter the preserver. But the Hindus furnish us with abundant proof, that our general Father is, and for the last 3000 years has been considered as the regent of the planet Jupiter; such as his having been begotten on an aërial nymph, by the firmament, and considered as the father of the gods* and men, the Holy Triod excepted. He is named Peresuieda, Vrihaspati, and Divesweter, names which denote Lord of the Sky, and Son of the Firmament. And, among the many Jupiters of the Romans, one was the firmament personified. He is, likewise, termed Devi-endra, or Indra, which denotes the firmament, and Sui which denotes the planet Jupiter. P. Depremier describes the mother of the first-created as an aërial nymph, conceiving by the firmament while encircled by the rainbow; from which union was produced Jupiter, the star of the year. He is farther described as Petripeti, or lord of the patriarchs, and as Cala or Time.† He is said to be the

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introduced, and the Israelites, equally with the beasts of the field, were sinking under their burthens. The Hebrews were, therefore, not only ordered to restore the dedication of the seventh day to their Eternal Father, but to abstain from all manner of work, on that day. A most humane ordinance.

* Gods, in this sense, always denote the antediluvians.

† Patripeti and Cala are designations of the first Menu; who, having by Europeans been mistaken for the seventh, the epithets have

chief of the eight great antediluvian Menus; deities mounted on elephants, and described as benign Spirits, the guardians of mankind. In history, he is named Swayambhuva, or sprung from the Self-existing. Jupiter, in the Heathen Mythology, is sometimes called the son of Saturn; an error that probably owes its origin to astrology. For the astrologers distributed the government and direction of all the hours in the week among the Sun, the Moon, and the five planets, in the following order: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. So that the first hour of the first day fell to Saturn; the second, to Jupiter, &c. And we learn from Cornulus that the old European heathens considered Jupiter, not as the son of Saturn, but of Ether, or pure Spirit; having sprang to life without carnal parents.

Such are the truths we are enabled to glean from Indian Puranas; from which it is clear, that before truth was obscured by Mythology, the seventh day was held sacred to the Eternal, and that, at no period of their history, was either immortality, or supremacy, attributed to their mythological gods. That they dedicated the third day to the Sun, not because they worshipped that luminous orb, but because, on that day, the great God of Sabaoth placed that great symbol of divine light in the firmament of the heavens. That the origin of those traditions are of an antiquity that baffles all inquiry is certain.

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have been assigned to Saturn as Noah. But, as that prophet was the last of the antediluvian patriarchs, he could not have been described as their father. Neither could Cala have appeared to Noah to apprise him of the deluge. And Cala of the Hindus is the same as Cronus of the Chaldeans.

Moses, who was learned in all the wisdom of the Egyptians,* promulgated them to the Hebrews, in the same year that they departed from Egypt, A. M. 2513. The Hindus trace them very many centuries antecedent to that epoch;† and Athothes, the second king of Egypt, certainly changed the dedication of the seventh day, from the first-created to Ham, the first ruler in Egypt; at the same time that he consecrated his ancestors to the remaining four planets, at least so far back as A. M. 1941.

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* Luke vii. 20.

† At Python, where they celebrated the feast of the Serpent, or the victory of Apollo over Pytho. The feast was originally observed upon the seventh day; and the Scholiast upon Pindar attributes the whole to Dionusus, who first gave out oracles, at that place, and appointed the seventh day as a festival to be kept holy. Dionusus the Indian Apollo flourished more than 3000 years before the Christian era.

GLOSSARY.

Acharya.—SPIRITUAL father, a Brahman of the Sacerdotal order who instructs the young Hindu in the principles of his religion and prepares him for the investiture of the Zone, or Sacerdotal cord, by which he becomes a twice-born, *i. e.* casting off the flesh, and being born unto righteousness, he becomes a new man and is received into the bosom of the church. At this ceremony the Gayatria or Church becomes his mother, and his Acharya his father. (See *Gayatria* and *Vratyas.*)

Annedotus, or *Musarus Oannes.*—The Fish-Deity of the Chaldeans, or the Spirit that moved on the waters at the creation, which descended in a carnal form to preach repentance, and prophesy of the life eternal, the Matsya of the Hindus: Musarus is derived from the waters on which the divine Spirit floated, and Oannes from Prophet; the Annedotus or Water Deity, is therefore said in form, to have resembled the Oannes, the first prophet and first of men named in history Alorus: the first preaching recorded of the Annedotus was during the seventy-fifth Sari, or 750 years from the creation.

Antara.—The duration of life: the Antara of man is now averaged at seventy years; the Antara of the antediluvian patriarchs or Hindu Menus at 857 years, because according to the Hebrew text of the Bible the aggregate lives of the former, in the race of Seth, divided by 10 gave 857. And the Antara of Menu or 857 years, multiplied by fourteen, the number of Menus gave the duration of the world or the day and night of Brahma, a divine age, 12000 years.

Assoors.—The race of antediluvians who descended from Atri the eldest son of Swayambhuva the first created.

Avataras.—Holy persons, who were endowed with religious knowledge and who preached and practised the religion of the living God. The nine principal Avataras or those said to have descended in an arithmetical proportion from four to one in the current period of the four ages, were the nine patriarchs in the race of Mariche or Light.

Avatar.—The history of an Avatara.

Brahm.—The Eternal or Holy Triad.—The Great One denoted by the mystical letters AUM pronounced OM.

Brahma.—The Creative attribute.

Brahman,—From Scripture: the Brahmans are the first of the four pure casts, into which the world was divided by the first Menu on the return of the race of Atri the beginning of the second age or after 420 years from the Lotos creation.

Brahmanhatya.—Causing the death of a Brahman. A crime only to be expiated by prayer and repentance.

Brahmans.—The plural of Brahman.

Buddha.—Prophet, the four great Buddhas symbolically called the months of Brahma, were

Buddha the son of the Self-existing, whose Antara commenced 4002 years before Christ, or according to the fictitious numbers, years 3891102. And who ended his mortal career, when the three first ages were completely ended, or during the commencement of the fourth age, fixed by every Hindu at Y. B. C. 3102. (*Adam.*)

Buddha the son of Máyá or divine delusion, whose Antara commenced in the fictitious year of the Lotos creation 2674080, answering Y. B. C. 3383, and who having in vain endeavoured to convert men from their impiety, ascended to heaven when the first period of time was completely ended, being 1000 years of 360 days, answering to A. M. 984. (*Enoch.*)

Buddha the son of Jina, who was born for the confusion of the Daemons (Idolaters). His Antara commenced in the beginning of the Cali age, the first century of the second period of time, or second thousandth year of the world. He was seen at Magadha 246 years after the great deluge, or Y. B. C. 2100, stated by Sir Wm. Jones at 3888 years before A. D. 1788. The prince saved in the ark whose father never become a Menu. (*Noah the son of Lamech.*)

Buddha the son of Devica, whose Antara began in the 1527th year of the Cali age, answering Y. B. C. 1575, and who died in the year that the Sun stood still for twelve hours, e. gr. "after the death of Chrishnu (Buddha the son of Devica) the Sun stood still to hear the pious ejaculations of Arjoon as he journeyed towards Bindribad." (*Moses.*)

Budha.—Sage. The one recorded in the Lunar dynasties is Budha the son of Atri. He is the first prince of that race, mentioned as a ruler in that country where the first created resided. He is said to have married Ila a daughter of the first Menu, from whom the Lunar dynasties descended. (*Enoch the son of Cain.*)

Cadjan.—The leaf of a tree cut into an oblong form and dried in the Sun for the purpose of writing on with an iron pen. On this leaf all Hindu records are kept; they are formed into books by an hole being pierced in each leaf through which a string is passed.

Calpa.—Day. The Calpa of Brahma is a period of time, or 1000 years, originally of 360 days. Each Calpa contains the four ages, and the six Calpas collectively form the duration of time for which the Padma creation is said to be formed, or 6000 years: but the classical books place the appearance of Calsi an incarnation of the Deity at that period for the final overthrow of Satan, when departed souls shall return to earth and receive their final judgement.

Calijug.—The fourth age or age of sorrow. The one we are now in and which commenced Y. B. C. 3102, and is to last until the end of the sixth or present Calpa; the nominal duration of the Cali age is years 432000, or that number of Matires being literally one day of twelve hours, and symbolically one hundred years. But as present dates must necessarily be kept in real numbers, from the conclusion of the third age of the first Calpa the Cali or fourth age is given according to true time, so that adding 900 years to the current year of the Cali age, gives the year of the world, e. g. A. D. 1815, is the Cali year 4917. And 4917+900=5817, the year of the world.

Cast.—Tribes or sects: of these there are innumerable divisions and subdivisions, but, originally according to the Hindù Scripture but four. It is recorded that at the close of the first age, or when six Menwantaras were past, answering to the year of the creation 420, that the first Menu divided the inhabitants of the world into four great Casts: Named

Brahmans from the word Scripture.
Cshatriyas from . . . . Protection.
Vyasa . . . . from . . . . Wealth.
Sudra . . . . from . . . . Servitude, Labour.

These four Casts are termed pure, since to what ever sect they belong, they allow the supremacy of the living God. But should the ceremony of investiture hallowed by the Gayatria, be deferred beyond a given time after the youth becomes an adult, he is considered as a Vratyas or Out-cast from the true church.

Cesava.—A title of the Deity, when worshipped as the opposer of Madhu.

Chou.—The word used by the Chinese to denote the time or Antara of the patriarchs, e. g. The Chou of Fo-hi began with the creation; the Chou of Yau in the forty-seventh year of the fourth cycle or Y. B. C. 2946=A. M. 1056.

Crishnu.—A corruption of Vishnu, Crishnu as the black shepherd was Buddha the son of Devica. (See *Buddha.*)

Critajug.—The age of virtue. The first age, its nominal duration is years 1728000, or that number of Matires, literally two days of twenty-four hours, and symbolically four hundred years. This age commenced with the creation, and when termed the first age is named the Satyajug.

Cshatriya.—From Protection, the second pure cast, or military.

Cshushadweep.—The name given to that part of the world over which the Solar dynasties ruled. After the conquest of the world by Rama Chandra, who was invested as a Menu by the title of Cha'cshusha, or beaming with glory. At this period about the end of the thirteenth century, or A. M. 1290, Bharatta the half-brother of Rama, gave his name to that part of the world which was restored to the Lunar race, and which from that time was called Bharatadweep.

Danavas.—Fallen spirits of whom Madhu is the chief.

Divine Age.—4320000 days, or 12000 years of 360 days. (See *Human Ages*.)

Dhan.—The bow of the Almighty. This Dhan which no arm but that of Omnipotence can draw, and to which all created beings are subject, is figuratively said to be the weapon with which Narayana overcame Madhu: it is always an appendage to the two Ramas.

Dwaparajug.—The third age, its nominal duration 1296000 years, or the number of Matires contained in two days and one night; in history it denotes 200 years: in this age, which commenced when seven hundred years from the Lotos Creation had expired, Buddha the son of Máyá is said to have prophesied of the deluge. The author of the Dubistan fixes the period at ten years before the close of the third age.

Fo-hi,—The Son of heaven; the epithet given by the Chinese to the first-created. (See *Chou*.)

Fo, or *Foe*,—A Chinese Sectary who denied the existence of pure spirit. He was the son of In-fan-vang, a tributary prince of China, born Y. B. C. 1027, and died at the age of

seventy-nine, having propagated his idolatrous worship in China, during the time of his patron Mo-vang, the fifth Emperor of the third imperial dynasty.

Gayatria.—A sacred text of the Veda: in which the supremacy of the living God is made evident: to the truth of which every Hindu must subscribe before he can be admitted into the bosom of the church. (See *Acharya* and *Vratya.*)

Hayagriva, Hirinakassah, Hirinakeron,—Names of Madhu when personified as a giant.

Human Ages.—Four periods of time which collectively form one divine age, viz. 1728000 + 1296000 + 864000 + 432000 = 4320000, these as a part of a divine age or 12000 years are divided by the days of the year 360, and give years 4800, 3600, 2400 and 1200, making collectively a divine age, or Maha Calpa—when thus divided it is explained as follows: "The name of Crita was given to an age containing 4000 years of the Gods; the twilight preceding it consisting of as many hundreds, and the twilight that followed being of the same length. In the other three ages with their twilight preceding and following being thousands and hundreds diminished by one." These 12000 years the great day and night of Brahma are thus accounted for. As the day of Brahma is a thousand years, so were the 6000 years which formed his great day, occupied in the creation of the world and all that therein is, when the creative power retiring to repose, his night being of equal duration with his day, that world which was 6000 years in forming, will be the same number in decaying, when Brahma awaking all things will be renewed.—The four human ages when considered as a part of the usual Calpa or period of time denote hundreds of years four, three, two, one. And when they attach to the Menwantara system are considered literally as Matires, or days, half, one, one and an half, two, making in all five days of twenty-four hours, and as a Menwantara contains seventy-one divine ages, so 71 × 5 = 355, the Savan year on which the Hindu cypher is formed.

Jungles.—Woods, Forests.

Lingum.—The Androgynal symbol of the creative power Brahma, to whom as not being the living God, but an agent or emanation of the Great One, no temples are erected, or dedicated.—But to Brahma daily prayers are offered (as an emanation of the divine Spirit,) in the symbolical representation of the Androgynal organs of generation, designated in the classical books Vira'j.

Lotos Creation.—The Padma Calpa or Epoch, when that world commenced which was ordained by the Spirit of God who floated on the waters, who is said to have "reclined on the flower of the Lotos, and by his word bade all worlds exist."

Lunar Dynasties.—The offspring of the patriarchs in the race of Atri or Cain, who became governors or rulers over provinces, subject to the reigning Monarch of the world: these princes probably became a part of the government like the Nomi of the Phœnician pastors: in consequence of which each reign is termed a dynasty.

Maha.—Great.

Maha Bharatta.—From Maha great, and Bharatta a prince of the sixth generation in the race of Atri. (See *Cshushadweep.*) The poem named Mahabharat, contains the history of the great antediluvian war the first Titanian war of the Greeks: and the war of the Giants recorded in the book of Genesis.

Maha Calpa.—The great day of Brahma. (See *Human Ages.*)

Maha Menwantara.—A period of time comprehending 857 years: the term is a corruption of Menuuantara or the average number of years each Menu lived, (See *Antara*) e. g. We are now in the seventh Menwantara, because $857 \times 6 = 5142$, consequently the sixth Menwantara ended with that year. When the seventh began which is to last from that period 857 years, and $5143 + 857 = 6000$, at the end of which year an incarnation of the Deity is expected, (the Calsi Avatara) to judge the world before the final distribution of rewards and punishments.

Maha-shees,—From Maha great, and Shees saints. Of these great saints there are seven, or divine precepts promulgated by the Deity through the mouth of his prophet. These divine truths were commanded by the Lord Heri (the Redeemer) to be taken into the ark when Satyavatar was preserved from a general inundation to serve as "a radiant light to the new world since no other light should be afforded them," from which they argue that although Christ appeared for the conversion of the Jews, a people who had fallen into idolatry and thrown off the worship of the living God: yet that he could not have been an incarnation of the Deity, since it is expressly said that no incarnation of the Deity should take place in the Cali age until the end of the days, and that no light should be afforded the new world, save the revelations of Buddha, which the prince was commanded to take with him into the ark, and which is contained in the holy Vedas and Sasters.

Matire.—The smallest division of time, being the 600th part of an European minute.

Matsya.—From fish, or that which dwells in the waters. As such the first Avatar which gives the history of the deluge or rather the prophecy and completion thereof, by the Spirit that moved on the waters in an incarnate form, is represented hieroglyphically as a man issuing out of a fish, called the Matsya Avatara by the Hindus and the Musarus Oannes by the Chaldeans, vulgarly called the Fish-god.

Máyá.—Divine delusion, or the system of perceptions which the Omnipresent Spirit is supposed to raise in the minds of his creatures, which has no existence but in mind, e. g. the raven and the dove, which are said to have gone forth to and fro from the ark, the Brahmans expound by saying, that the Divine Spirit hovered over the ark, the birds being Máyá or delusion.

Menwantara.—A corruption of Menuu-antara, or the time of a Menu. Menu, in the plural, is written Menuu, but of late these two vowels have been converted into a consonant: in all English translations we find Me-nuu-an-tara rendered Men-wan-ta-ras. A common or Puranic Menwantara con-

tains 71 divine ages, and a divine age 4320000 Matires, or five days of 24 hours, the Menwantara being a Savan year or 355 days, or the number of times the Sun rises above the horizon. Now $4320000 \times 71 = 306720000$ or the number of Matires contained in one Savan year—on this Menwantara the cypher is formed.

The Menwantara of Meya, the Surya Siddhanta is of Matires 308448000 or year of 357 days, because that number, divided by the Matires of a day, or 864000 give 357.

The Menwantara of Brahma, or prophetic Menwantara, is of Matires 311040000, because that number divided by 864000 gives 360 days, the life of Brahma; that is, creation is fixed at supposititious years 311040000, because that number of Matires forms one year, and Nature is symbolically said to become regenerate at the vernal equinox, "when the great principle of animation is reproduced."

Menus or *Menuu.*—The patriarchs of the antediluvian world, who succeeded in rotation to supreme rule. Of these Menus, there were fourteen in number: the first-created, or father of mankind, from whom descended two great lines, designated the children of the Sun and Moon; from each of which six princes in either line became Menus, and reigned in succession, each commencing their reign at the death of Swayambhuva, and continuing until the deluge, the fourteenth Menu a descendant of the Solar race "having, by the favour of Vishnu," been appointed a Menu when the waters of the deluge were completely subsided. These fourteen Menus, commencing with Adam, and ending with Noah, were the first fourteen dynasties of Manethon, and the Old Chronicle.

Munis.—Philosophers.

Musarus Oannes.—Prophet of the sea, or waters. See *Annedotus* or *Matsya.*

Nara.—The epithet by which the Deity is described when worshipped as the Spirit that floated on the waters before all worlds. The word by which all things were created, e. g. Nara spake "unto the Creative Power, saying, 'Go, bid all worlds exist.'"

Narayana.—From Nara, and Ayana, place of motion. "The waters are called Nara, because they were the production of Nara, or the Spirit of God: and since they were his first Ayana, or place of motion, he thence is named Nara'yana, or moving on the waters." (See *Lotos Creation.*)

Oannes.—Prophet. *The* Oannes always denotes the first-created, when spoken of as a prophet. See *Annedotus.* As a sovereign the Oannes is named Alorus.

Padma Calpa.—The day on which the world was formed, and from which the duration of time is reckoned, stated at 3891102 years before the Christian era, answering the year of the world 4002, or from the Padma Calpa to the present time, years 5817. (See *Calijug.*)

Pandals.—Temporary buildings erected with bamboos, and covered in with Palmira leaves. These buildings are recorded by Sanchoniatho as having been in use in the time of Usous.

Pundits.—Men of erudition who expound the Puranas, &c.

Polloms.—Subordinate principalities governed in the south by Polygars, and in the north by Rajars.

Puranas.—Sacred historic poems containing the history of the world from the creation, intermixed with religious subjects.

Ree-shees.—Saints.

Sastras.—Orthodox religious books, formed on revealed religion. It was pronounced by Bhrigu, the great antediluvian sovereign, that "The Scripture was an eye, giving constant light, that the Veda Sastra could not have been composed by human faculties, nor can it be measured by human reason, without the aid of revelation," and being asked if any single act was held more powerful than the rest in leading men to beatitude, he replied, "The principal duty is to acquire a true knowledge of the One Supreme God; that is the most exalted of all sciences, because it ensures immortality." The two principal Sastras are believed to have been written by the second Menu, a son of the first-created, who was the inventor of letters.

three hypostases, first as they expound that Word to denote essence, not substance, denying the possibility of substance existing with the Holy Spirit. As such, when they believe an incarnation of the Deity, they describe him as the son of Máyá, i. e. the Spirit, being God, the form delusion: and secondly, as that divine Spirit, which we place as the second hypostasis, existed from all eternity, it could never be begotten of, or proceeding from that which in no supposition could have existed before eternity. It is, therefore, that an Hindu believes those that admit the supremacy of the Spirit, in whatever mode adored, shall inherit eternal life; and those that deny such supremacy, becoming Vratios, from the Gayatri, are despised by the virtuous in this world, and precluded from salvation in the next. This is the only crime a Brahman believes cannot be forgiven.

Tritajug.—The second age. During this age the virtues and vices of mankind are said to have been equal, i. e. the race of Cain having returned at this period, the close of the sixth Menwantara, or 426 years of 360 days, the number of Soors and Assoors were equal. For 71 divine ages multiplied by 6 give 426. The nominal duration of this age is years 1296000, or that number of Matires, being literally one and an half day of 24 hours, and symbolically 300 years.

Vaivaswata.—Child of the Sun. The patronymic name of all the princes in the Solar race, e. g. "When the waters of the deluge had subsided, Satyavatar was appointed a Menu, by the favour of Vishnu, by his patronymic of Vaivaswata."

Vedas.—The Hindu Scripture. The three first Vedas are considered divine, having been delivered by the Deity in the first ages of the world, and as such are named Strata. The fourth, or Veda of Vedas is so named from its having been compiled from the three divine Vedas, in the postdiluvian world.

Vishnu.—The title in which the Deity is adored as the Redeemer, the Holy Spirit, when he descended "to soften

human woes," is always so stiled. "Vishnu as Parasa Rama," "Vishnu as the Black Shepherd."

Vratyas.—Out-casts, or those excommunicated from the Gayatri. Every Hindu that deviates from the prescribed rules or bye-laws of the particular sect to which he belongs, becomes an out-cast from such sect; but he is still a member of one of the four pure casts, so long as he adheres to his religious tenets, admitting the supremacy of the living God, as prescribed in the Gayatria; but he who denies the orthodoxy of that divine verse of the Veda, thereby disbelieving the supremacy of the Holy Spirit, becomes a Vratya, and is discarded by the virtuous. The verse in the Veda named the Gayatria, is as follows:

> "Let us adore the supremacy of that divine Sun,* the Godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding aright in our progress towards his Holy Spirit."

Vyasa.—From wealth, the third pure cast, consisting of merchants, shepherds, keepers of herds of cattle, &c.

NAMES.

Atri.—Son of the first Menu, from whom the kings of the antediluvian world descended in succession from the death of Swayambhuva to the deluge.—*Cain.*

Bharatta.—A prince of the sixth generation of the race of Atri, or Lunar dynasties. This prince succeeded to the sovereignty of the world after an interval of two reigns.—*Irad.*

Caushalya.—A princess of the race of Atri, the mother of Bharatta. She afterwards married Dasaratha, a prince of the fifth generation in the race of the Sun.

Crishnu or *Vishnu.*—As the black shepherd. Buddha, the son of Devica.—*Moses.*

* Here the divine Sun, the Godhead is opposed to the visible luminary.

Dasaratha.—The fourth Menu in the Solar race exclusive of the first-created. This prince, who married Caushalya, had by her, besides other children, two distinguished sons, Rama Chandra, and Jarasandha, who being by the same mother, were the half-brothers of Bharatta, supposed the Cronus, Titan, and great Jäpetus of the Greeks. Dasaratha, as a Menu, is designated Raivata.—*Mahaleel.*

Icshwacu.—A prince of the third generation in the race of the Sun. He is placed at the head of the Solar dynasties, as the contemporary of Budha, son of Atri, in the beginning of the second age. As a Menu he is named Autlama.—*Enos.*

Ila.—A daughter of the first Menu, who married Buddha, the son of Atri, the contemporary of Icshwacu.

Jarasandha.—The brother of Rama Chandra, named Titan by the Greeks, the apostate brother of Jared.

Maru.—The Deva-shee, or immortal man, who being exempt from death, was translated to heaven. Buddha, the son of Máyá.—*Enoch, the son of Jared.*

Maru Deva.—This prince, who was of the eighth generation, the son of the immortal prophet, was invested a Menu by the epithet of Vaivaswata, denoting the son of the Sun, that luminous body being considered an emblem of the Deity. This prince, as an Avatara, is named Bala Rama.—*Methuselah.*

Parasa Rama.—The name given to Mara, as an Avatara or incarnation of the Deity, from Para, pure, and Rama, great, Buddha, the son of Mâyá.—*Enoch, the son of Jared.*

Rama Chandra.—The son of Dasaratha and Caushalya. The epithet of Chandra, or the Moon, was given to this prince in consequence of his descent in the female line from the Chandravanceras, a race of Atri. He was the greatest warrior of the antediluvian world, named Sesostres by the Egyptians. His conquests were so extensive, and his exploits so resplendent, that when he became a Menu by succession, he was designated Cha'lshusha, or beaming with glory.—*Jared.*

Satarapa.—The mother of mankind.—*Eve.*

Satyavatar.—This prince, to whom the prophecy of the deluge was made, and who is the subject of the first Avatar, was of the fourth generation, in the line of the Sun, born during the first age. As the regent of the planet Saturn he is named Sani: to him the second day is dedicated (the Fakeers commencing the week from Friday, Saturday is the second day). After this prince the first is termed the Satya age, named by the Latins the Saturnian age. This prince became a Menu before the deluge: in the Institutes the title given is Tamosa, and in the Purana, his mythological title is Straddhadeva or God of Obsequies.—*Cainan.*

Satyavata is likewise the name given to the prince saved in the ark, who was professedly of the tenth generation, and it is recorded that the reign of this prince was not in the antediluvian world; but that he was created a Menu by his patronymic name of Vaivaswata, after the waters of the deluge had subsided.—*Noah.*

Swayambhuva sprung from the Self-existing, the Father of mankind. Buddha, the son of the Self-existing.—*Adam.*

Vasisht'ha.—The great ancestor of Parasa Rama, and the instructer of Rama, king of Ayodhya (Rama Chandra). This prince was a son of the first Menus, and is supposed the inventor of letters, the second Menu entitled Swarochisha.